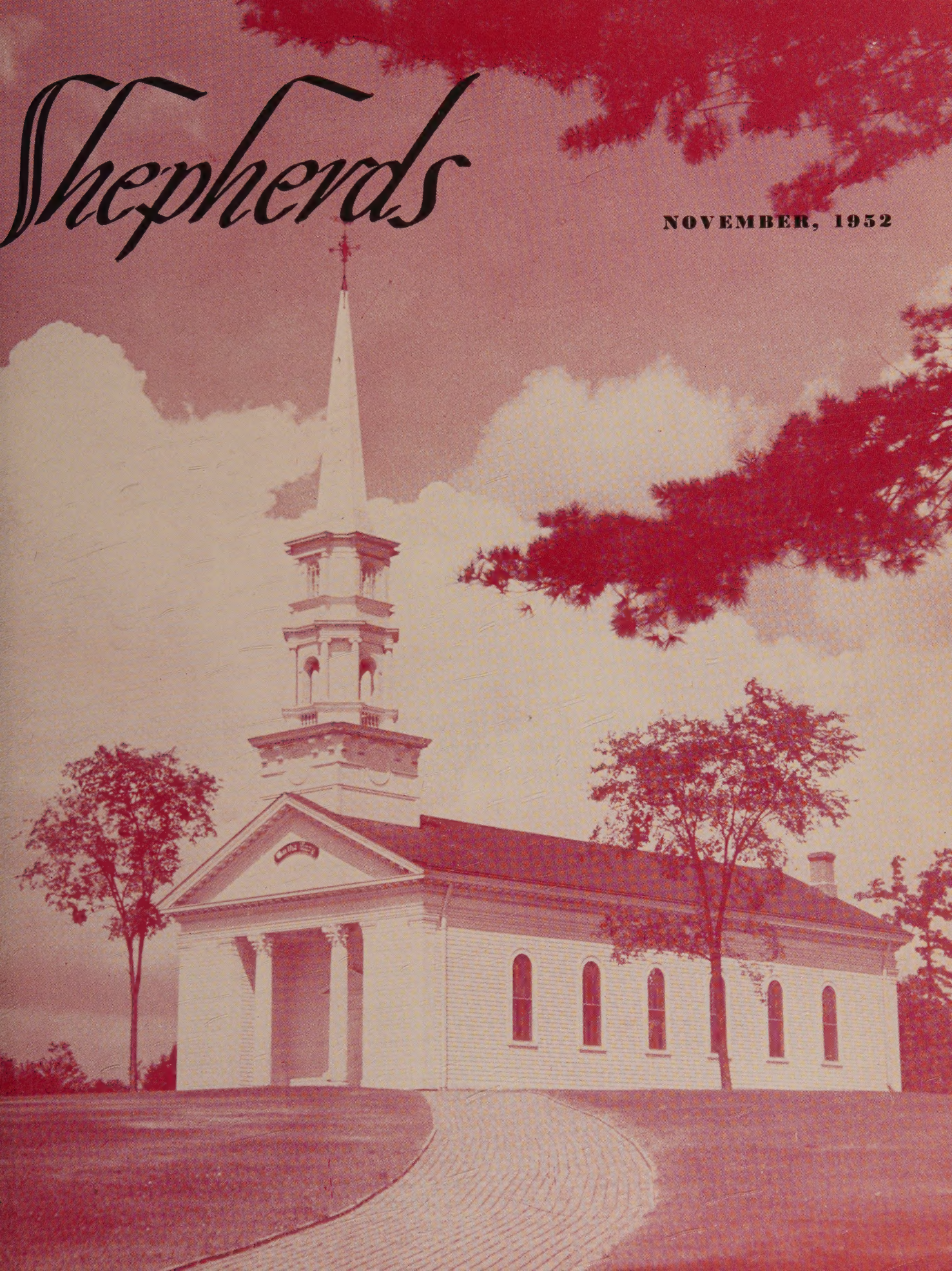
Shepherds

NOVEMBER, 1952



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For Commission Membership and Evangelism in the Local Church

November, 1952

Vol. 7—No. 2

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TIDINGS, 1908 Grand Avenue
Nashville 4, Tennessee

Chairmen of the Commissions on Membership and Evangelism in local churches, whose names and addresses are available, receive *Shepherds* each month free of charge. Pastors, District Superintendents, and District and Conference Secretaries of Evangelism are requested to report these names and addresses, giving the name of the church, charge, District, and Conference.

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Momentous Days in Washington, D. C.

November 28--December 5

By G. Ernest Thomas, Director of Spiritual Life

Several hundreds of ministers, representing every Annual Conference in Methodism, will converge upon Washington, D. C., on November 28 to share in a seven-day Spiritual Life School and Spiritual Life Mission.

This great gathering will be an endeavor to provide training, and to demonstrate tested and workable methods, by which inactive and indifferent members of the Church may be led into a deeper experience of Christ's Presence, and to a more complete dedication to His service.

This Washington meeting will be the annual meeting of the Conference Secretaries of Evangelism for 1952. These Conference Secretaries of Evangelism will be augmented by a larger number of ministers, many of whom will be District Secretaries of Evangelism, who will be sent by the Annual Conference to share this important meeting.

Four years ago the General Board of Evangelism presented to the Church a new and effective plan by which men and women could be won for Christ. The Philadelphia United Evangelistic Mission set on fire a large group of leaders in every section of the country. They took the methods and spirit which were evolved at Philadelphia into every section of America.

The General Board of Evangelism is again pioneering in new approaches to pressing problems in this Washington Mission. It is seeking to grapple with the urgent problems which have been created by inactive and indifferent church members, as well as by the members who are only partially utilizing the spiritual resources of the Christian faith in their daily lives.

Once again the methods will not only be talked about and described, but actually will be tested in local church situations. Nearly 200 churches comprising the Washington East and Washington West Districts of the Baltimore Conference, the Alexandria District of the Virginia Conference, and the Washington and part of the Virginia-Washington Districts of the Washington Conference, will be hosts to the Mission and will be led in individual church Spiritual Life Missions by the guest ministers.

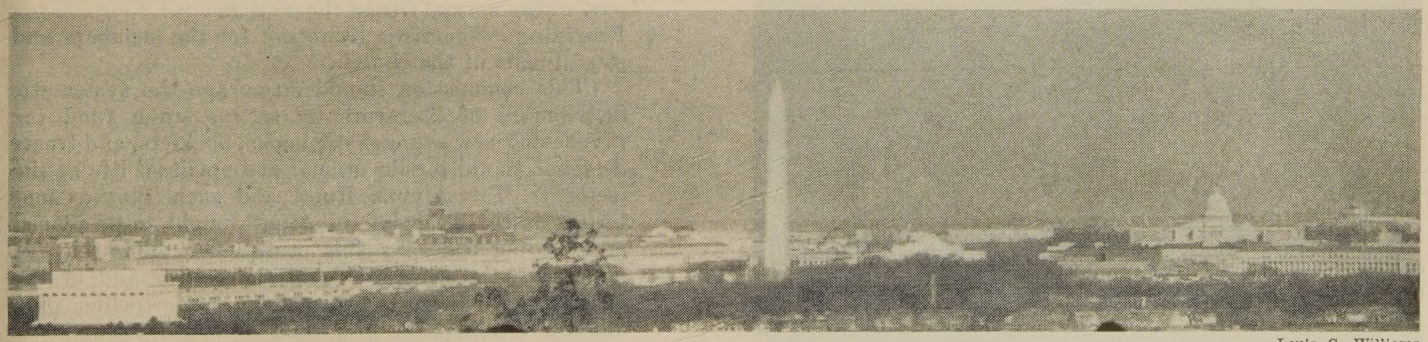
The purposes of the Spiritual Life Mission have come to be known throughout the country. It is an endeavor by preaching and by friendly invitation to lead every member of the church to make a personal covenant with Christ to attend church regularly, pray daily, conduct a family altar service each day, read the Bible, witness for Christ, tithe or proportionately give of his income, share in the leadership responsibilities of the local church, and to seek to live for Christ in every daily situation.

Guest ministers will preach on Sunday, November 30, in the pulpits of the entertaining churches, and every night during the week through Friday, December 5. Training sessions for visitors will be conducted on Sunday afternoon, after which every member of every church will be called upon with the urgent message that these times require dedicated churchmen, and with the invitation to make a new covenant with Christ.

A Spiritual Life School will be conducted each day of the Mission for all the host and guest ministers. Both the motive and method of the Spiritual Life Movement will be presented. Daily reports will be received from the cooperating churches. There will be high and holy opportunities for fellowship and inspiration.

Methodist leaders are aware that there is a pressing need for a deepening experience in the hearts of millions of Methodist Christians. There is no way to measure what might be the multiplied influence of the Church on the life of the world if every church member began the systematic observance of the Holy Habits of the Faith. Personal prayer, Bible reading, family devotions, witnessing, and tithing are not an end in themselves. They have no merit in their own right. But the history of the ages abundantly demonstrates that Christians who do regularly observe the Holy Habits have been the leaders in experiences which have transformed communities and countries.

The General Board of Evangelism is approaching the Washington Mission in a spirit of prayerful expectancy. It is well aware that the values of the Mission in the life of the Church can be dissipated if it is allowed in any local church to become merely a mechanical signing of cards. It is convinced that no phase of our church life demands a more completely surrendered leadership than this. Therefore, it is praying trustfully that the men who converge upon the city of Washington in late November will be men who have themselves been filled with the power of the Holy Spirit through daily seeking His Presence, and that they will gather renewed strength, as well as intellectual insight, into the ways by which every Methodist Christian may begin to observe the Holy Habits of the Faith in his daily life.



Louis C. Williams

The Local Church Commission on Membership and Evangelism

The Commission on Membership and Evangelism is one of the most important bodies in the local church. Upon it rests the responsibility of activating a clear-cut, effective program for winning the unchurched to Christ and deepening the spiritual experience of those who are already members. This commission is not merely a paper commission. It is a vital unit in the evangelistic functions of the church and, therefore, stands at the very heart of the church. Its duties, conscientiously fulfilled, make it a dynamic influence for the Kingdom of God.

Among the major responsibilities of this commission are the following functions:

- Checking the membership, preparatory, constituency, and prospect rolls for accuracy, and keeping them up to date.
- Assisting the pastor in sending out the required "Letters of Notification."
- Cooperating with the General, Jurisdictional, and Conference Boards of Evangelism and with the District Committee in the conducting of evangelistic programs, simultaneous endeavors, etc.
- Helping the pastor in the evangelistic use of special days.
- Making possible a preaching service every Sunday in every church on the circuit.
- Assisting in planning and promoting annual evangelistic preaching services.

- Establishing adequate minimum goals for persons to be received and working with every organization toward the attainment of these goals.
- Conducting the religious census in order to keep up with the growing responsibilities of the church in the community.
- Promoting and participating in Visitation Evangelism during one or more special weeks in the year—certainly once a year, at least.
- Promoting Spiritual Life Missions to deepen the spiritual life of every member.
- Organizing and assisting Fishermen's Clubs, or similar organizations, for winning prospects.
- Seeing that Fellowship Friends are appointed to help new members become active members of the church.
- Planning for a strong Sunday night service by adopting the "Fill a Pew" Plan, the Sunday Night Revival Plan, or some similar evangelistic technique for bringing persons to the altar of Christ.
- Assisting in the development of an evangelistic midweek meeting.
- Engaging in the "Give God A Chance" program as a part of the normal life of the church.
- Providing evangelistic literature for the members and constituents of the church.

(This commission should encourage the systematic distribution of literature by setting up a fund for purchasing new evangelistic books, booklets, and tracts designed to aid the devotional and spiritual life of the members. THE UPPER ROOM and such TIDINGS materials as the Tract of the Month ought to be placed on standing order by this commission. This may be done with the cooperation of the pastor and/or the official board. Records prove that churches which plan definite evangelistic programs and use evangelistic literature have greater evangelistic success.)

1953—Year of Evangelism for World Wide Methodism

The Methodist Ecumenical Conference, in session at Oxford, England, recommended a World Wide Simultaneous Evangelistic Mission to be carried out in 1953 by all the Methodist churches of the world. The various branches of Methodism the world over are responding enthusiastically to the suggestion, and are now girding their forces for concerted evangelistic action.

The General Conference of The Methodist Church, in session at San Francisco, voted full cooperation in this World Wide Mission of Evangelism and requested the Board of Evangelism to set up a Committee of Fifty to inaugurate, implement, and carry out this evangelistic program on behalf of and throughout The Methodist Church. It instructed the Council of Bishops, The Publishing House, and all appropriate Boards and Agencies of the Church to cooperate whole-heartedly in this evangelistic endeavor.

The Committee of Fifty was duly appointed, and met in Washington, D. C., on August 29, 1952. There was a large attendance, including persons from the Church at large and representatives of the Boards and staffs of the General Boards and Agencies of the Church. Some definite plans were effected, a "Message to the Church" was adopted (which will soon be released to the Church through *The Christian Advocate* and both the religious and secular press), and a rather large Executive Committee was created with authority to carry out the will of the General Conference in promoting a great program of evangelism in 1953. Further details will be released in subsequent issues of *Shepherds*.

The purpose of the World Wide Mission is to evangelize, rather than to have a celebration. It is to help Methodism accomplish its original design: to spread scriptural holiness throughout the land. It is to make Methodism become "Christianity in earnest," even as it was once termed. It is to deepen the spiritual life of all those who are now called Methodists, and to bring thousands upon thousands of new persons to a saving experience of Jesus Christ.

The Ecumenical Conference declared that God still has a word for Methodism and a work for it to do. It affirmed its belief that in this World Mission of 1953 some new chapters might be written in the "Acts of the Apostles." We call attention to the fact that in the "Book of Acts" the revival of spiritual power was prayed down and was led by the Holy Spirit. Even so must it be with us in 1953. We must be of one accord in prayer and purpose and program, and we must move as the Holy Spirit guides us. This must be true of every church and every person.

There will not be a "must" program outlined and handed down, to be followed to the *nth* degree. It is hoped that each Area, Conference, District, and local church will adopt a program of its own in 1953—the greatest evangelistic program it has ever had—that this program will include large emphasis both in pulpit evangelism and visitation evangelism, and that it will be productive of great results.

Although there will not be a "must" program which every church has to adopt, by popular demand there will be some definite goals suggested (not yet determined by the Executive Committee of the Committee of Fifty), and there will be a general "calendar of suggestions" that might be adopted by churches to fit into their own evangelistic plans and help secure larger results; to wit:

1. World Wide Communion Sunday, Oct. 5, 1952, through Watch Night service, Dec. 31, 1952, a "Period of Intensive Preparation" as designated by the General Conference, looking toward the deepening of the spiritual life and a surveying of evangelistic opportunities for 1953.

2. Advent Sunday through Christmas Sunday, a time for making Christ supreme in church and home, and of presenting self and substance and new persons to Him.

3. Covenant Sunday, the first Sunday in January, 1953, as a day of praying for the World Mission of Evangelism.

4. Commitment Sunday and the Week of Dedication used for great spiritual advances, as promoted by the designated authorities.

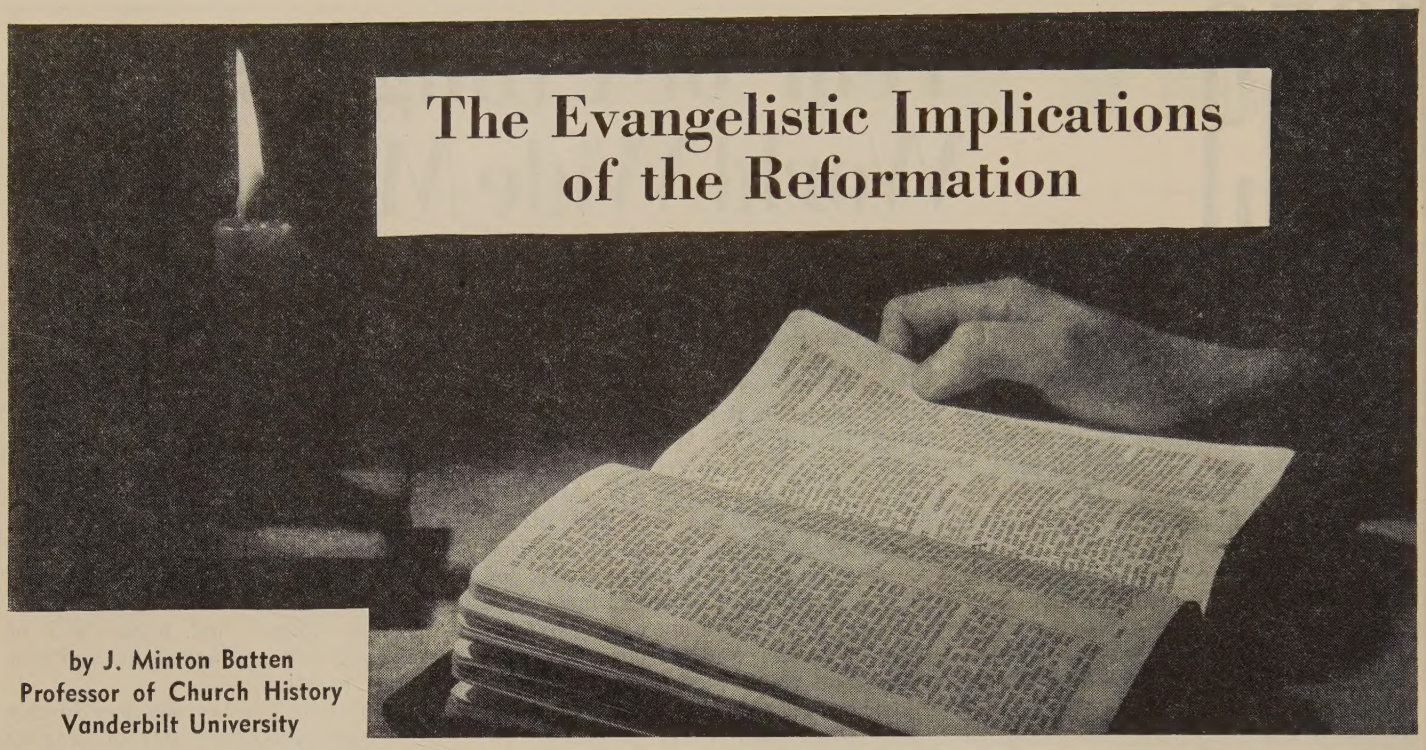
5. The Lenten season and Easter, with their large opportunities for educational, personal, and preaching evangelism and the development of more mature Christians.

6. Aldersgate-Pentecost Sunday, May 24, 1953, a high point in the church calendar, with emphasis upon the Holy Spirit, Christian experience, and winning persons to Christ.

7. June 17, 1953, the 250th anniversary of John Wesley's birth.

8. The month of October, 1953, every church having the greatest evangelistic program of its own choosing and accomplishing the greatest results in its history.

Members of the Committee of Fifty and some Staff Members who met with them in Washington, D. C., on August 29, 1952.



The Evangelistic Implications of the Reformation

by J. Minton Batten
Professor of Church History
Vanderbilt University

In the Sixteenth Century the Reformation gave a new direction to the stream of human history. It set in motion new forces which have profoundly influenced the political, cultural, economic, and religious history of mankind. Its leaders were chiefly concerned about the problem of man's religious needs. They were keenly sensitive to a desperate heart-hunger, both in their own lives and in the lives of people about them. Current religious institutions failed to satisfy basic needs of the souls of men because they uniformly placed major emphasis upon the value of the institution rather than upon the supreme worth of human personality.

Jesus had placed central emphasis upon the infinite worth of the individual soul. His incarnation, mission, and message had a single objective, namely, the seeking and the saving of the lost. But Jesus' estimate of the worth of the individual personality had been obscured during the night of the Dark Ages and gathering gloom of medieval thought and practice.

The reformers were men at work in an earnest effort to rediscover the full content of the gospel and to apply its saving power in meeting the needs of the individual and human society. They were men of creative genius in the field of religion. Their creative genius is evidenced in the uniform and constant stress which they placed upon the truth that the essence of religion lies in the free communion of the human spirit with God. Broadening realization of the significance of this truth led them to break with the medieval Church. Their proclamation of this truth summoned Christians then and now to recognize anew the evangelistic imperative of the gospel message.

A Variety of Reforms

In a single movement known in history as the Protestant Reformation there was a confusing variety of reforming efforts. The Reformation broke the boasted unity of Western Christendom. It gave rise to Protestantism, with its wide variety of church organization characteristic of the era of modern denominationalism. As the reforming movement developed, it found expression in various families of denominations, such as the Lutheran, Reformed, Anabaptist, Socinian, and Anglican churches. Each of these families of churches ultimately divided into subordinate branches. But, amid all this apparent variety within Protestantism, there was—and there is—an essential unity.

The reformers, though differing in their views as to details of doctrine, church organization, and practice, spoke with united voice in denouncing the perversions of the Christian gospel that had accumulated in medieval Christianity, as well as in proclaiming certain fundamental truths which all Protestants hold in common.

Of necessity, the message of the reformers was both destructive and constructive in character. They were forceful and united in their negative criticism of existing abuses in the church life, organization, and practice of their days; but they were equally forceful and united in championing certain basic principles which they regarded as the essential teachings of the gospel message. The word "Protestant," though still regarded with disapproval by some Protestants, is a term which gives almost perfect expression to the destructive and constructive elements in the Reformation message.

Both Negative and Positive

For the word "protest" has both negative and positive meanings. To protest means to express one's disapproval strongly. Negatively, Protestantism disapproves strongly of those man-made elements in medieval Christianity which are contrary to the genius and spirit of the gospel message.

But to protest also means "to bear witness for." And the reformers were primarily interested in bearing witness for long neglected and life-giving truths which they had rediscovered in the teaching of Jesus and in the doctrine and practice of the early Church. Though differing widely in viewpoints, they maintained an essential unity in the negative and positive emphases of their message. These negative and positive emphases alike contributed to the development of a new charter for the

evangelistic program of modern Christianity.

Throughout Western Europe in the Middle Ages the idea prevailed that all people were members of the Church. Men thought that children were born into membership in the Church just as they were born into citizenship in the state. Thus, only heretics and schismatics were excluded from the Church. This concept of automatic, universal church membership paralyzed every recurring medieval interest in evangelistic effort and produced a type of nominal Christianity which weakened the Christian witness through centuries.

The reformers protested against this nominal Christianity. They believed and taught that sinful men must be born again by the power of God. Each individual must make his own personal decision to commit his life to God, who has made possible the redemption of sinners through the saving work of Jesus Christ. This conviction of the reformers constituted a compelling summons to evangelistic efforts which have been the glory and the power of Protestantism throughout its history.

Abuses of a System

The reformers vigorously attacked abuses amassed through the centuries as the inevitable by-products of medieval sacramentarianism. Instead of the two sacraments instituted by Jesus, the medieval Church maintained that the acceptance of its man-made, sevenfold sacramental system was necessary to salvation. Likewise, each of the seven sacraments was encrusted in rigid definitions of dogma; and assent to all these dogmas was also regarded as a prerequisite to salvation. To deny or even to doubt a single dogma brought automatic excommunication. Furthermore, medieval man was taught that there is no salvation for those who are excommunicated, since they are outside the Church and, therefore, condemned to hell.

The reformers recognized this medieval sacramental system as a strange admixture of improperly interpreted scripture references and ideas, traditions, and practices derived from pagan mystery cults and medieval magic. They knew that the dogmas relating to the sacraments tended to minimize the importance of vital faith on the part of the recipient. They attempted to break through the walls erected by medieval scholastic theology to protect the sacramental system. Efforts were made to encourage the developing interest in biblical theology.

Much of the established sacramental system was found to be the product of persistent effort to exalt priestcraft. The reformers held that the sacraments are a means of grace, useful when received with faith, but impotent when regarded as magical processes.

This view led Protestants to an earnest search for the divinely ordained channels through which the grace of God may flow into needy human hearts. This search led to a rediscovery of the evangelistic emphasis which characterized the ministry of Jesus and of those who continued His work in the early Church. The proclamation of the gospel of Christ as the power of God unto salvation thus came to be regarded once more as the primary duty of the Church.

Evils of Institutionalism

The reformers were equally critical of the institutionalism which was the dominant characteristic of medieval Christianity.

The Church had steadily extended its control over the lives of men through the theory that Jesus had entrusted it with full powers to continue the prophetic, priestly, and kingly offices which He exercised during His earthly ministry. Borrowing features from Roman imperialism and legalism, the Church developed a totalitarian organization and exercised authoritarian control over the bodies and souls of men. In this way the institution exalted itself above the Christ in whose name it functioned. Men came to think of God as an absentee feudal overlord, of Christ as a stern judge, and of the Church as the sole agency that could save them from the wrath of God and the judgment of Christ.

Such thinking about the Church led men to obey its hierarchy, receive its sacraments, and accept its dogmas. They placed their faith in an institution, rather than in a God of love who seeks to have men find in Christ their wisdom, righteousness, sanctification, and redemption. The reformers rejected the totalitarian organization of the medieval Church and repudiated its authoritarian claims. They knew that its institutionalism tended to place a roadblock on every path that leads to God. By clearing away these encumbrances, the reformers opened the way for every man to achieve a life of vital fellowship with God. Evangelism is primarily concerned with the task of making this fellowship with God real and vital.

A Positive Witness

The Reformation bore positive witness to the Christocentric character of the Christian faith. This witness serves both as a uniting bond among Protestants and as a compelling motive of Protestant evangelistic work. Though Protestants are divided in their views on many issues, they are united in their recognition of the lordship of Christ.

When Jesus Christ is accorded his rightful place as Saviour and Lord, the proper place of sacraments, institutions, and practices can be viewed in true perspective; and variety in non-essentials of belief, church organization, and worship can be regarded as both advisable and helpful.

Effective evangelism can be directed only toward the single goal of winning men to commit their lives in loving loyalty to Christ. It must be based upon the truth that God was in Christ reconciling the world unto Himself. In emphasizing this truth Protestants continue the witness of the Reformation message as to the centrality of Christ, who is the way, the truth, and the life.

The Reformation bore witness to the New Testament doctrine of justification and salvation through faith in Christ. Faith for the reformers was more than intellectual assent; it was an act of commitment—a throwing of one's self upon God whose love is revealed in the saving work of Jesus Christ. They viewed faith as a vital force which engages all the faculties of personality—mind, heart, and will. It apprehends and appropriates Christ and all the benefits which he provides. Those who link their lives with God through such a faith are saved. They are saved by personal trust in Christ rather than by their own good works.

This great truth was the key to Luther's discovery of a satisfying religious experience. It remains an impelling dynamic of Protestant evangelism. For evangelism invites men to test in the crucible of their lives God's gracious promise of full, free, and sufficient salvation provided through Jesus Christ. It introduces men to a Christ who is able for all time to save those who draw near to God through Him. It seeks to bring men into a transforming fellowship with a divine Saviour who can make them new creatures in Christ.

The Priesthood of Believers

The reformers placed much emphasis upon the doctrine of the priesthood of all believers. Their revival of this basic New Testament teaching was most timely.

In their day men were accustomed to think that God must be approached through intermediaries, and that divine grace was mediated only through the Church by sacraments administered by properly accredited members of the

hierarchy. In praying it was then more customary to invoke the saints and the Virgin Mary than to address petitions to God in the name of Christ. Such thought and practice made God seem distant rather than ever-present. They caused men to forget the promise of the living Christ: "Lo, I am with you alway."

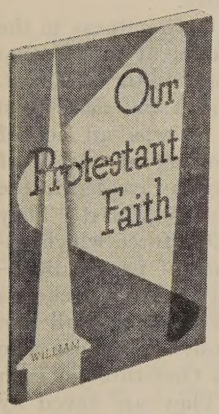
In rediscovering the doctrine of the priesthood of believers, the reformers quickened the spiritual life of their era and provided us with one of the most significant elements in our Protestant heritage.

This doctrine of the priesthood of believers asserts the right and the privilege of every individual to approach God directly without the mediation of any priest, sacrament, or institution. But the doctrine involves responsibility as well as privilege.

Each Christian, saved by faith, is under lifelong obligation to render priestly service to others by life, word, and deed. Thus, every follower of Christ shares freedom of access to God and bears responsibility for bringing the message of the gospel to others. Believing laymen, said Luther, "are worthy to appear before God, to pray for others, to teach each other mutually the things that are of God . . . and as our heavenly Father has freely helped us in Christ, so we ought freely to help our neighbors."

The realization of this universal obligation of lay evangelism was one of the major factors responsible for the remarkable spread of Christianity in the First Century. It contributed to the success of the religious awakening in the Sixteenth Century. In the Twentieth Century it can provide Protestantism with new power to bring the gospel to a desperately needy world.

Each major emphasis in both the negative and positive elements of the Reformation message has direct bearing on the summons to evangelistic effort that is inherent in the very nature of the gospel. Sharing the heritage which the reformers have transmitted to us, we are obligated to meet the evangelistic challenge involved in their rediscovery of the fulness of the gospel message.



Materials Describing Our Protestant Faith

Do your people know what Protestants profess? How well informed is your membership with regard to Protestant faith and principles? Do they understand the distinctive features of their beliefs? Do they realize the demands which those beliefs make upon them as Christians? These are questions to which every pastor and every Committee on Membership and Evangelism might well give serious thought. For just as our people need strong assurances in these disturbing days, so they need basic information regarding the character and objectives of the religion which they embrace.

Beamed to Laymen

To help our laymen understand the meaning and message of Protestantism, TIDINGS has issued a number of easy-to-read, reliably informative materials emphasizing the nature of our faith. These materials include both tracts and books suitable for distribution to your membership as well as for use in study groups in your church.

Designed specifically for the needs of the layman is an outstanding 64-page book by Professor William R. Cannon of Emory University. Entitled *Our Protestant Faith,* the volume deals with the basic beliefs to which all major Protestant denominations subscribe. The book sells for 35¢ a copy. It may be purchased in lots of 12 or more at 25¢ each.

Another significant 64-page volume, presenting Protestant teachings in a simplified and yet highly adequate manner, is *A Protestant Primer,* by Clarence Seidenspinner. Priced at 25¢ each, any quantity, the book is a classic discussion of Protestant faith and practice.

Eight excellent messages concerning the Protestant spirit and faith are to be found in the 80-page book, *The Evangelistic Message of Protestantism,* written by eight prominent churchmen and selling at 35¢ each; 12 or more, 25¢ each.

For Every Home

The church which would like to put into every home a piece of inexpensive yet significant Protestant literature may readily do so by distributing the leaflet *Why I Am A Protestant,* by Roy L. Smith. This folder contains eight able articles on Protestantism and sells at the nominal price of $4.00 per 100. Single copies are five cents.

Another helpful leaflet is Bishop G. Bromley Oxnam's, *I, Too, Am A Catholic,* which discusses the universal nature of the Church. This tract, produced by an ecumenical Christian, is priced at $2.00 per 100.

To show the major differences between Roman Catholicism and Protestantism, Albea Godbold has written a leaflet entitled *What Is Distinctive About Protestantism?* Very much to the point, this leaflet sells at $1.50 per 100.

Also issued by TIDINGS is *The Protestant Packet,* at $1.00. This contains nine books and leaflets emphasizing the distinctive features of Protestantism. *Included in this packet are copies of the items described above.* For this, or any of the materials discussed here, send your order to TIDINGS, 1908 Grand Avenue, Nashville 4, Tennessee.

Suggestions Concerning the Observance of Reformation Sunday

By
Jesse M. Bader
Executive Director
Joint Department of Evangelism
National Council of Churches

October 26 this year will be observed throughout the nation as Reformation Sunday. Where this date is not satisfactory, some communities are holding their united services on October 19 or November 2. The number of communities annually observing Reformation Sunday is multiplying rapidly. Last year there were 200 cities which reported on their services. The attendance ranged from 500 to 15,000.

Publicity

In each community observing Reformation Sunday, special efforts should be made for appropriate and effective publicity. In other years, some ministerial associations and Councils of Churches have taken an entire page in the daily paper to set forth the heritage and principles of Protestantism. Wherever this is done, the statement should be prepared with great care by a special committee.

Attractive posters are effective. Neatly printed cards, postcard size, both for mailing and for general distribution through the churches, will stimulate the attendance. Someone should contact the local press and request that a staff person be assigned to cover the meetings, to take pictures, to write up the service for publication, and to interview the speaker upon his arrival.

Attendance

An effective united Protestant witness in the community depends so much on attendance. A large attendance, with the building crowded and people turned away, means a strong witness. A small attendance means a weak witness. One of the most effective ways to insure a large attendance is to ask each participating congregation to meet a quota. Nothing should be left to chance for so important an event.

A Special Suggestion to Speakers

It will help the local publicity committee greatly if each speaker who has been invited to address the united meeting will mail to the local committee a digest of his message a week in advance of the Reformation Sunday service. The local committee should also have a glossy print photograph and a brief biography of its speaker for publicity purposes.

A Dramatic and Impressive Service

The local committee may well plan to put drama into the meeting. This should be done with dignity and reverence. A large interdenominational choir will add much to the impressiveness of the service. All the ministers of the community may be requested to participate in a processional and a recessional with the choir. Several communities have had a large open Bible carried by a young person in the processional and recessional. Others have included the cross, the Christian flag, and the United Nations flag. Still other communities have used the flags of all the countries represented in the World Council of Churches.

Possibilities

The churches of Protestantism need to think in terms of possibilities rather than in terms of limitations when planning their Reformation Sunday service. The responsibilities resting upon the Protestant churches of America for the moral and spiritual life of this nation were never greater than they are now.

NEW DATE For Laymen's Day

Victor E. Cooley

Laymen's Day will be observed in Methodist churches this year on a different date—Sunday, Oct. 19.

Previously observed on the last Sunday in February, Laymen's Day has been moved up to the third Sunday in October in order that Methodists may share with other member denominations of the National Council of Churches in a common observance. This shift was authorized by the 1952 General Conference.

General theme of Laymen's Day for all participating denominations will be "Rise Up, O Men of God," according to an announcement made by the Department of United Church Men of the National Council.

Gearing into this general theme, Methodists will have as their sub-theme "Methodist Men As Builders of the Kingdom."

Dr. George L. Morelock, of Miami, Fla., Executive Secretary emeritus of the Methodist Board of Lay Activities, has prepared the program material to be distributed by the Board, according to an announcement made by Robert G. Mayfield, present Executive Secretary. These materials will be sent to all pastors, District Superintendents, and lay leaders.

Dr. Morelock retired in 1948 after more than 25 years as a leader in laymen's work in the Church. He pioneered in a movement to launch the general program of lay activities in the former M. E. Church, South; and after Methodist Unification, he served for eight years as Executive Secretary of the Board of Lay Activities in The Methodist Church.

The Board's announced goal for the October observance is "A Layman in Every Pulpit on Laymen's Day."

New!

Different!

Informative!

What Every Protestant Should Know

by

Paul E. Folkers

A 12-page, 4" x 9" pamphlet outlining the history and major doctrines of Protestantism and showing the vital factors separating it from Roman Catholicism.

Answers

questions your people have been asking concerning the primacy of the Christian Church, the distinctive demands of Romanism and Protestantism, etc.

5c each; $4.00 per 100

Order in Quantity from

TIDINGS
1908 Grand Ave.
Nashville 4, Tenn.

The Grateful Heart

By Dean Stroud, Pastor
Hobson Methodist Church
Nashville, Tennessee

At this Thanksgiving season our minds turn to the thought of gratitude. How good it would be if 365 days a year we could be cultivating a grateful heart!

I believe in a grateful heart because it is a mark of refinement. A good evidence of any person's refinement is his sense of gratitude. Samuel Johnson said, "Gratitude is a fruit of great cultivation; you do not find it among gross people."

A man does not have to be thankful in order to live. He can get by with surprisingly little gratitude. But if he is appreciative of all the finer things of life, he will be most sensitive to the mercies of God and to the kindness of his fellow men.

I believe in a grateful heart because it is one of the greatest of all virtues. Cicero said, "The grateful heart is not only the greatest virtue, but the parent of all others." It is one of the greatest virtues because it has so little to do with a person's physical and material well-being; because its origin is more in giving than in receiving; because it is found not in the proud, but in the humble; and because it plumbs the source of things.

I believe in the grateful heart because it is the road to happiness. The degree of a person's happiness depends largely upon the depth of his gratitude. The man with a grateful heart is happy because he is free from the pride of possession; because he is free from the greatest of all diseases—envy; because he feels it is more important to be somebody than to be able to do something or attain a certain position; because he has accepted the fact that happiness is not something found in a particular place or something which others create for him, but something which he must create for himself, and because he is building his life in things that cannot be taken away.

I believe in a grateful heart. Do you believe in one? Will you join with me and others of like mind in the daily cultivation of a grateful heart?

Church Membership and Evangelism

From the 1952 Episcopal Address Central Jurisdiction

Contrary to a popular belief, the church membership within the Central Jurisdiction has in recent years been increasing. This increase has been slow, but it is a fact. When the rate of increase is placed alongside the rate of increase of The Methodist Church as a whole, it may be that that of the Central Jurisdiction is not quite as large. However, it is certainly as large as the increase in several of the Jurisdictions of the Church.

We have also some sections of the Church, even Annual Conferences, that have Negro members and Negro churches within their borders where the increase in the Negro churches has accounted for a large percentage of the increase in church membership of those Conferences. This increase in the Central Jurisdiction must also be placed alongside of a very striking and important fact; namely, that the migration of Negroes in recent years has increased the Negro membership of The Methodist Church in sections outside of the Central Jurisdiction. This is particularly true of the west coast of the United States.

In spite of this increase, however, it is only too apparent that comparing it with the net increase in the total population of the race, the membership of the churches of the Central Jurisdiction moves forward all too slowly, creating a great need for a strong push in this direction. Perhaps nothing is more vitally needed in the church life of the Central Jurisdiction than that it should grow in the size of its membership.

There is a particular need to keep up with the migrants—people who move from state to state, from section to section, from rural sections to town and cities, from south to north and from the center of the country to its eastern and western coasts. All too frequently our people moving out from Methodist centers in the south and spreading out in the north and in the west take up their abodes in communities where there is no Methodist church among Negroes. This makes them easy prey to those who would invite them into other churches which have in their names the word "Methodist." Through this means Methodism has lost vast numbers of its members of the Negro race, and other denominations have profited to an equal extent that the Methodists have lost. There is a superlative need for a movement to establish our Church in many of the smaller centers throughout America where we have not had churches, in order to capture and conserve our people as they move from the Methodist centers in the south.

Likewise, as the people move from the rural sections into the cities, there is a need for providing churches so that they will not be lost to the denomination. This is partly a matter of church extension. But whether among those who move or those who stay home, the great need is for a vigorous evangelistic effort in every local church of the Jurisdiction. For practically everywhere our churches are located, the larger part of the Negro population is still unchurched and there is a great opportunity for us, or for any church, to go in among this unchurched group and win them to Christ and to the Church.

The Negro race is only in a small part evangelized. Vast numbers of them, perhaps yet a large majority of the Negro people, are not professed Christians or members of any church. So that it makes no difference where a local church may be, it is surrounded by numbers of people who are yet to be won to the religion of Jesus Christ and to His church. The next quadrennium should see a great evangelistic effort. Such effort may be on a large scale in united preaching missions; but more particularly is the need for every local church on its own to set forth to evangelize the people of the community where it is located.

In this evangelistic movement, the leadership in the local charge belongs to the pastor. He is the one to do most of the preaching, to do all of the planning and the training of workers in his church. He is to supply the spiritual energy and, in many cases, the intellectual energy of getting the program over.

The pastor, called of God to preach and to lead, is the spiritual leader. He is the man who leads the people into the presence of God and who persuades them to accept Christ. He is the man who leads the training program which fits his new converts and new church members into the activity of the church and leads them into the practice of the Christian life.

For this very heavy responsibility, the pastor should have every opportunity possible to be trained for the task. Every pastor should be a trained leader of evangelism so that he may make his church the evangelistic center of the community where the church is located. Some program or plan or method for training pastors in this evangelistic program would bring to the church the largest possible return.

As to the methods of evangelism to be carried on by the pastors, these will vary. They will vary with the size and location and the temperament of the local churches. They will vary with the ability and special gifts of the ministers. All manner of methods may be used. However, it is well that all pastors and local churches avail themselves of the opportunity to follow the leadership and the instruction of the General Board of Evangelism in order that its full power and experience in evangelistic methods may be at the disposal of the pastor in his work.

A new evangelistic spirit in ministers and members, a new interest in and a new understanding of evangelism, a new know-how, would do much to revive the churches of the Central Jurisdiction and make them centers of large influence and power, leading them into that outreach which would result in a vast increase in the membership of the Jurisdiction.

God's Mathematics

By Harry L. Williams

Director

Department of United

Evangelistic Missions

Tabulating results of persons won in a United Evangelistic Mission.

The law of spiritual economy and the law of material economy are directly opposite. Nevertheless, God works by law in both the realm of material things and the realm of spiritual truth. When I was a boy growing up in a small town in Central New York the town bank had in its window a motto which read: "Every little bit added to what you have makes just a little bit more." This makes sense in the realm of material economy. But in the realm of spiritual economy the exact opposite is true. We keep and increase only that which we give away.

There is something that God has done for every Christian. Each of us knows better than anyone else in the world what it is that God has done for us. To share this is a transforming experience.

That is what Visitation Evangelism is. We ought to be evangelistic visitors for the most selfish reason in all the world: In order to keep and increase that which Christ has given to us, we must share Him with others.

The highest compensation a good minister of Jesus Christ receives is not his salary or the sense of being able to help other people alone. It is the ever-enriching experience of sharing Christ with other people. Preaching is one of these privileges; personal visitation is another; but as good ministers of Jesus Christ we ought not to be selfish. We ought to share the opportunities of these transforming experiences with others.

"The ancient plan of the Master has become the modern master plan." Jesus so thoroughly knew and understood this principle of God's mathematics that He selected those who chose to follow Him and sent them out to share their knowledge and their rejoicing because they had seen the transforming experience of commitment to Christ.

Here is where the parable of the talents works. The amazing thing is that it does not take all ten-talented people to be evangelistic visitors. Many times the one talent yields a great return. However, we ought to use the very best people that we have and to send them forth. The story, oft repeated, is that those who have been visiting are more blessed than those whom they visit.

An evangelistic visit is not a theological argument, or high-pressure salesmanship, or a community chest drive. Basically, it is a simple, sincere invitation to "come with us to Christ."

How much does one have to know to become a follower of the Master? All that is really essential is that he knows he wants to begin and is willing to make that commitment, that come what may, he will follow where Jesus leads. All the rest is an unfolding development and an ever richer experience as we put God to the test and discover how kind, how gladdening, and how flawless His way of life revealed in Jesus Christ really is.

More than anything else in the world, what each of us needs as a Christian is to be concerned, to care for the other people. Know Him, love Him, and then give an invitation to follow Him, whom to know, to love, and to follow is an enriched and abundant life.

No one is too poor or too rich not to need Jesus Christ. Years ago a man said to Bishop McDowell, "Why do we take Christ to other people? Aren't they getting along pretty well without Him?" The good Bishop answered, "I don't know any man anywhere who is getting along pretty well without Jesus Christ."

Every church owes it to its men and women, young adults and youth, to promote visitation evangelism and thus give them a chance to put God's law of spiritual economy to the test of their own experience. They will find that sharing what they have of Christ in their own hearts and lives will truly be a most enriching experience. Let every pastor and every local church Commission on Membership and Evangelism organize a Fishermen's Club at once, and keep it visiting regularly.

Some Results in the Past Year

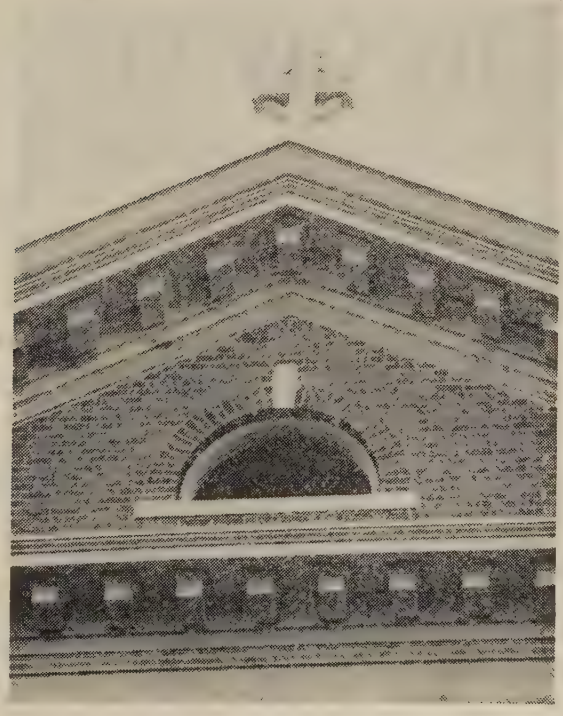
Denver Area	3,819
Philadelphia Area	7,329
Dallas-Fort Worth Area	12,108
Florida Conference	6,715
Metropolitan Washington	4,452

Possible Results This Year

Who knows what stirring results may be obtained through the many United Evangelistic Missions to be held during the forthcoming year? Thousands will receive the gospel of Christ in such great missions as those to be conducted in Kentucky, Ohio, Michigan, and throughout the Southeastern Jurisdiction. You are earnestly requested to

PRAY DAILY FOR THESE MISSIONS

The Cross Atop the Upper Room Chapel



When the big crane swung the capstone to the top of the Upper Room Chapel and a few minutes later lifted into place the cross that surmounts it, sidewalk superintendents who had gathered for the occasion experienced a feeling of elation. The new headquarters building for the Board of Evangelism and THE UPPER ROOM centers about the chapel and above it all stands the cross that symbolizes the work that will be done in this great building. As this is written rapid progress is being made on the building. The first sections to be completed will be those that house the clerical and shipping staffs of THE UPPER ROOM and TIDINGS.

A WALKING and TALKING REVIVAL

By Harry Denman

We need men, women, and youth for four evangelistic tasks. We need *inquirers* who will walk and talk, finding those who need Christ. We need *intercessors* who will pray for those who need to know Christ as Saviour. We need *inviters* who will walk and talk by inviting men and women to yield their lives to Christ. We need *interpreters* who will daily walk and interpret Christ by the way they live. All of us can engage in the four activities of evangelism. All of us can be

inquirers
intercessors
inviters
interpreters

In the United Evangelistic Mission in Texas, one rainy Sunday afternoon, two laymen *walked* to a home and *talked* to an elderly man about being a Christian. The elderly man made his commitment to Christ. His wife testified that she had been praying 45 years for this to happen. The entire community was gladdened and rejoiced over the conversion of this man. Many preachers had visited him during the past 45 years, but when two laymen *walked* to his home on a rainy afternoon and *talked* to him about Christ he made his commitment under the influence of the Holy Spirit.

"I Need the Joy"

In Minnesota two laymen walked and talked for Christ and many were converted. One of the laymen went to his pastor and said, "You are selfish because you have been receiving all the joy of *walking* and *talking* evangelism, but from now on I am going to do some of the walking and talking evangelism of this church because I need the joy of this kind of work for our living Lord." More and more our pastors are learning that laymen get larger results from walking and talking evangelism than they do. It is normal and usual for preachers to *walk* and to *talk* about Christ, and people in the community expect it, but when the laymen begin walking and talking for Christ and the Church this is abnormal and unusual and unexpected.

We find that laymen and young people desire to do *walking* and *talking* evangelism. When they start out they feel their inability and weakness; then they begin to pray, and it becomes *praying* evangelism. Those who engage in walking and talking evangelism experience a spiritual joy which cannot be attained any other way.

A Vocal Evangelism

Recently in an United Evangelistic Mission, as men and women stood at the chancel of a church publicly confessing Christ as their Saviour and identifying themselves with the Church, I saw unusual and radiant joy in the faces of several men. They said to me, "I went to see that man." "I secured the commitment from that family." They were happy that they had walked and talked about Christ. "And ye shall be witnesses unto me." These are the last words of our living Lord before His ascension. How can we be witnesses unless we walk to the persons who need to have a witness? How can we witness unless we talk? Our evangelism must be vocal. We know that our lives are vocal, but our lips must be vocal.

"Give God A Chance" to use you in the work of evangelism. You can *walk* and you can *talk*. You can be vocal in your testimony of what Christ means to you.

Ask your friends, relatives, neighbors, co-workers to "give God a chance" at their lives. We have tried everything in America. We have tried the material. We have tried pleasure. We have tried the secular. Let us give God a chance at America. We have tried war. We have tried diplomacy. We have tried trade. We have tried the Marshall Plan. Why not give God a chance? We are trying the United Nations. We are trying the North Atlantic Treaty Organization. We are trying police action in Korea. Why not give God a chance?

We may not have as much prosperity, for He will want us to share; but we will have peace. We may not be the ruling nation of the world, because God will want us to live according to the Golden Rule instead of the rule of gold. It is better to be poor and have peace than it is to be prosperous and have war.

Give God A Chance

Let us give God a chance. He will want us to live according to the Sermon on the Mount, which will revolutionize our nation, but that will be better than having a revolution of blood.

God through Christ can save this nation. Let us dedicate ourselves to walking and talking evangelism. Under the leadership of the Holy Spirit we can have a great walking and talking revival which will bring millions of converts to Christ.

Give God a chance. Walk and talk Christ. It may be our last chance. Christ needs you. America needs you. The world needs a Christian America. Let us dedicate ourselves to a spiritual revolution against sin and secularism, against crime, corruption, and communism. United today in the spiritual revolution. Give God a chance.

SIGNS

They know Him best
Who seldom say,
"I met Him such
And such a day."
They simply hold
The Master's hand,
And we who know them
Understand.

—Curtis Tillman
Waycross, Ga.

The Religion In American Life Story

The RIAL program stands alone in the history of religion as the first effort to use all the facilities of national mass communications in behalf of religious institutions. It is unique in putting the total machinery of advertising and publicity to work for the churches and synagogues of the country.

"Show them the Way . . . this week" is the central theme of the 1952 campaign. Throughout the month of November this message will be repeated and expanded in advertisements on television, radio, newspapers, billboards, and car cards. Millions of people who resist all religious appeals will be reached by the powerful persuasion of the most modern advertising techniques.

A $5,000,000 Bargain

The value of the national advertising provided as a public service by American business is estimated to be worth more than $5,000,000. Except for "out-of-pocket" charges for mailing, handling, etc., which amount to only a tiny fraction of the total value, all advertising is provided without cost.

The scope and concentration of the nation-wide advertising is suggested by a sampling of statistics of the 1951 campaign: radio announcements on a total of 256 network programs; television announcements on 76 programs; 5,166 giant billboard posters; 7,908 station platform posters; 89,129 bus and subway cards; and 9,985 advertisements in 1,694 daily and weekly newspapers.

What these figures mean is indicated by the amount of newspaper advertising coverage. The newspaper "ads" represent approximately 2,700 pages of advertising, using the standard full-page size.

Nation-wide Program Boosts Local Campaigns

"When American business decides that a great advertising campaign in the interest of religious institutions is needed, every churchman should bow his head and thank God." With this statement, G. G. Neutzel, a layman of Marion, Ohio, summed up the attitude of many of his townsmen who worked last November with him in using the national RIAL program for the benefit of Marion's religious groups. Their combined efforts produced a local RIAL campaign to focus the community's attention on its religious activities. The results in increased worship attendance lasted long after the end of the campaign.

Comparable results were produced in 1951 by local RIAL campaigns in hundreds of communities across the country. Something of the value of RIAL to these communities is indicated by a sampling of 1951 reports to national headquarters. "Many churches had the largest average attendance for November in the history of the community," said S. L. Berg, of Helena, Montana. "Attendance at worship service increased up to 25 per cent," reported D. Daniel Youngman, of Paterson, New Jersey. "General attendance continued 20 per cent higher throughout the month for many churches," declared Hershel H. Liechty, of Trinidad, Colorado. "Attendance increases reported ranged up to 100 per cent," H. S. Coffey, of Petersburg, Virginia, stated.

Easy RIAL Plan Insures Local Results

The RIAL Community Plan is designed to enlist the cooperation of community leaders, both lay and religious. The key to a successful local campaign is a vigorous RIAL committee. This committee will undertake to insure complete and continuous use of the free RIAL advertising through all available local facilities. Channeled into local advertising outlets, the campaign can concentrate community attention on the importance of its religious institutions.

The plan is simple: Organize your community to encourage all possible use of free advertising—newspaper, radio, television, billboard, and car cards.

A newspaper mat service will provide every newspaper with a series of free advertisements. Make sure your newspaper runs them. Every radio and television station will be asked to carry numerous RIAL messages. Encourage your station to use them frequently. Billboard companies will be supplied with large posters, nine by 20 feet in size. Transportation firms will be given car cards.

Urges Wide Participation

Heading the 1952 campaign for his fourth consecutive year, Charles E. Wilson will continue to stress the need for community-wide participation. The success of local campaigns, Mr. Wilson has pointed out, depends almost entirely on extensive participation and simultaneous action by all religious and other interested groups.

Results of local campaigns will produce concrete benefits for a community's churches long after the program has ended. Among the results mentioned by Mr. Wilson are:

Regular attendance at worship services
Broader participation in religious life
Enlistment of new members
Increased financial support

Throughout the month of November this illustration and theme will direct the attention of the nation to the vital place of religion in personal and community life. The above scene, with its simple message, will appear on thousands of billboards across the country as part of the annual, non-sectarian movement, Religion In American life (RIAL).

Attendance of more children at church schools
More aid to sustain evangelistic and humanitarian work at home and abroad

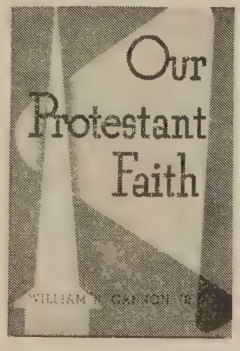
"All these go to make up the total goal of Religion In American Life," Mr. Wilson added. "We believe this goal is one which all churches and synagogues strive to achieve. Working simultaneously through RIAL, they cannot fail to strengthen the moral and spiritual fabric of American Life."

Free Community Plan and Materials

A brief, simple guide for organizing a local community will be provided free of charge by the national office of RIAL. In addition, a free sample kit of materials will be offered for use by communities in organizing local RIAL campaigns. The guide and kit may be obtained by writing Earl B. Pleasant, national director, Religion In American Life, 289 Fourth Ave., New York 10, N. Y.

What Is Our Protestant Heritage?

Make these materials available to your membership, that they may know the rich history and challenging future of our Protestant Faith



Our Protestant Faith

by William R. Cannon

64 pages, 35c each; 3 for $1.00; 10 for $3.00

The basic beliefs of Protestantism written for laymen in the language of laymen.

What Is Distinctive About Protestantism?

by Albea Godbold

$1.50 per 100

A discussion of the major differences between Protestantism and Roman Catholicism.

I, Too, Am a Catholic

by Bishop G. Bromley Oxnam

$2.00 per 100

An explanation of the Protestant use of "catholic" in the Apostles' Creed and the universal nature of the church.

Protestants Believe

4 pages. $1.00 per 100

A brief statement of the basic Protestant beliefs. Every church member will be glad to read this leaflet.

The Evangelistic Message of Protestantism

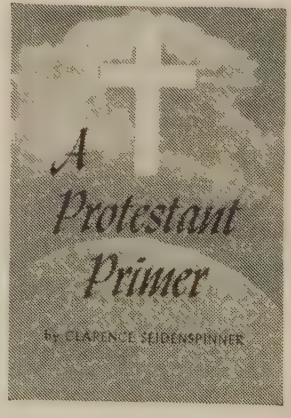
Eight messages by eight bishops of our church which emphasize Protestantism's message to the world.

A Protestant Primer

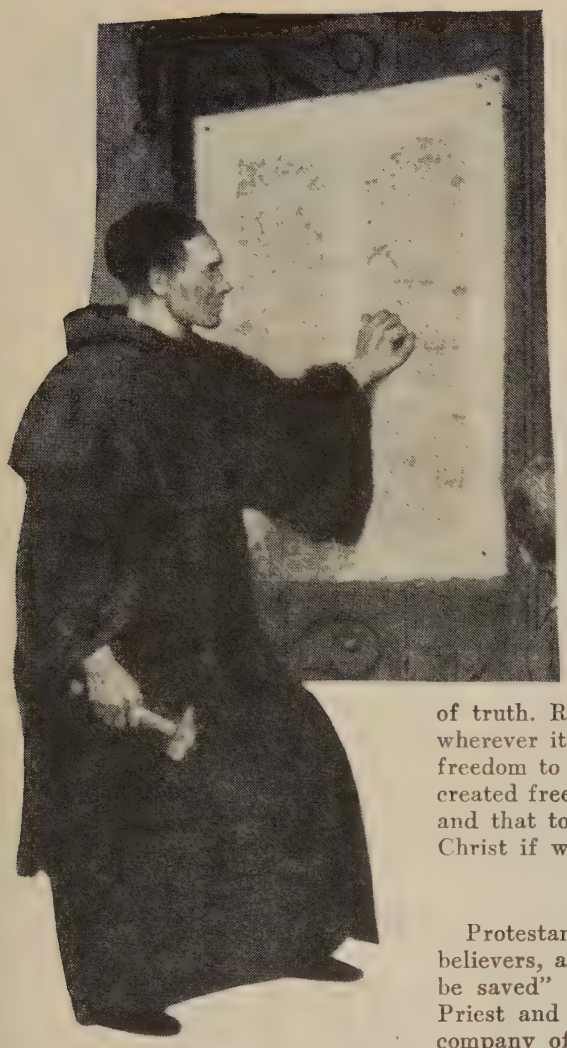
by Clarence L. Seidenspinner

25c each, any quantity

The fundamental differences between Protestant and Roman Catholic beliefs. Information concerning Protestant history, church government, worship, and faith.



1908 Grand Avenue TIDINGS Nashville 4, Tennessee



What Protestants Believe

By Paul E. Folkers, Pastor
The Methodist Church
Owatonna, Minnesota

In details of doctrine and organization Protestant bodies differ from each other. But along with this diversity of structure there is a remarkable unity of emphasis. On the following points Protestants, though diversified, are also unified.

The Protestant Spirit

The Protestant spirit is one of freedom and liberty in spiritual matters. It is not freedom from religious responsibility or the demands of truth. Rather, it is freedom to think for one's self, freedom to follow the truth wherever it leads, freedom of conscience and the right of private judgment, and the freedom to choose your own course in religious affairs. It considers that all men are created free and equal, that all have access to God through Christ, faith, and prayer, and that to whatever Church we may belong we are Christian brothers and one in Christ if we accept Him and His way of living.

The Protestant Church

Protestants believe in a holy, universal, Christian Church, in the priesthood of all believers, and in the fact that "whosoever shall call upon the name of the Lord shall be saved" (Acts 2:21). They believe that Christ, and Christ alone, is their High Priest and Mediator. They believe that the true Church is made up of the great company of sincere Christians throughout the world, regardless of denominational preferences. This true Church is not an organization of religious officials or priestly dogmas. It is a genuine fellowship of believers who accept Christ as their Saviour and Lord and have chosen to follow Him.

The Bible

Protestants hold that the Bible contains all teachings necessary to salvation, that it is the Word of God more surely than the ordinances of churchmen of later times, and that what is not taught or implied in it should not be required doctrine in matters of faith. Among Protestants there are both conservative and liberal views of the Bible, but all agree that it supersedes all articles of faith and pronouncements of men. Its teachings are applicable to life situations and are both personal and social.

God

The Protestant emphasis is placed upon the fact that God is Creator, Father, and Redeemer; that He is almighty, loving, merciful, and forgiving; and that it is not His will for any to perish, but rather for all to come to eternal life. He is no respecter of persons. He is just and holy. He has given His "only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16). He is not limited, except as we limit Him by our indifference and unbelief. He is not confined to any one Church, race, or creed. Faith in Him is the key to a happy, poised, and purposeful life.

Christ

God, who is all-wise, compassionate, and purposeful, and whose will is our peace, is not a distant deity who must be placated. He is one who has "borne our griefs, and carried our sorrows" (Isaiah 53:4); and when the time was right, He sent His Son to redeem us and reinstate us as His children (Galatians 4:4).

The New Testament teaches us that Christ's supreme mission is to save His people from their sins. To complete that mission He went to the cross. He directed His followers to carry on His work and commanded them to go into all the world and make disciples of all nations (Matt. 28:19). He is "Son of God and Son of man, the gift of the Father's unfailing grace, the ground of our hope and the promise of deliverance from sin and death."

Forgiveness

The Lord's Prayer and the Apostles' Creed assert the importance of forgiveness, as do the rest of the Scriptures and

Christian thought. All teach us that love and forgiveness go together and are basic characteristics in the nature of deity. Man's repentance and God's forgiveness dissolve the differences, clear the charges, and effect a reconciliation.

Salvation

Salvation is the gift of God. It is made possible through faith in Christ and by acceptance of Him. It is not attainable by works, but by repentance and faith which issue in good works. It brings us into the Christian fold and assures us of God's forgiveness, favor, and everlasting life. John Wesley reported that, when Christ's salvation came to him, his heart was strangely warmed. That experience changed his whole life. He said: "I felt that I did trust in Christ, Christ alone, for my salvation; and an assurance was given to me that He had taken away my sins, even mine, and saved me from the law of sin and death."

Christian Action

Men are redeemed from something to something. They are saved to serve and not to sit. Spiritual energy is like the heavenly manna. It must be consumed or it will decay (see Exodus 16:15-36). The kingdom of heaven must be made real on earth. Jesus prayed: "Thy Kingdom come, Thy will be done on earth as it is in heaven" (Matt. 6:10). Men can be transformed by God's power; and as long as there are people not won for Christ, our work is not done. Christians cannot be idle so long as evil and sin are in the world. Christianity's chief symbol is the cross, and that is something to bear and to share, not just to wear.

The above article has been taken from the pamphlet "What Every Protestant Should Know."

Another informative TIDINGS leaflet showing the major respects in which Protestantism and Roman Catholicism are different is the eight-page folder, *What Is Distinctive About Protestantism?* by Albea Godbold. This leaflet discusses the origin of Protestantism, its basic doctrines, its belief in man's direct access to God, its recognition of Christ and the New Testament as the chief authority for life, and its commitment to the ideals of religious freedom. The tract is available from TIDINGS at $1.50 per 100.

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SUPPLEMENT TO SHEPHERDS

NOVEMBER, 1952

Prayer Undergirds Ohio Area Mission

Prayer will undergird the Ohio Area Methodist Evangelistic Mission this fall and winter, John F. Young, director, Ohio Area Office Methodist Information, reports. At a glorious conclusion to the record-shattering Laymen's Institute held the first week of September at Delaware, Ohio, 1,000 laymen banded themselves together in a prayer fellowship which promises to be the beginning of a chain reaction of prayer, since each covenant signer is to seek another to join him or her. It is thus conceivable that there may be nearly a half-million prayers daily for the Ohio Mission.

The week on the campus of Ohio Wesleyan University in Delaware was one of the most significant in Ohio Methodism. First, there was a new high record of attendance at the annual Ohio Area Pastors' School when 800 pastors studied evangelism for four days.

Many pastors and most of the district superintendents stayed through the first two days of the Laymen's Institute before driving home to conduct Sunday services in their own localities.

Inspirational messages were delivered by Pierce Harris, pastor, First Church, Atlanta, Georgia; Leslie J. Ross, field director, General Board of Evangelism, Nashville; Ohio Area Bishop Hazen G. Werner; Robert Mayfield, Executive Secretary, General Board of Lay Activities, Chicago; and Harry Denman, Executive Secretary, General Board of Evangelism, Nashville. Several sessions were attended by as many as 1,500 laymen, some of whom came 150 miles to prepare for their role in the Mission.

At Ohio Area Pastors' School, Dr. Harry Denman (center) checks notes on his address before Ohio pastors as Bishop Hazen G. Werner (left) and Dr. E. G. Homrighausen of Princeton Theological Seminary look on. Picture courtesy *Ohio State Journal*, Columbus, Ohio.

The Ohio Mission aims to make the 451,000 active Ohio Area Methodists better witnesses to Christ, as well as to win 50,000 new members to Christ and the Church.

Two Million Reached by Methodist Chaplains

During 1951, Methodist Chaplains serving with the Armed Forces and Veterans Administration preached to 2,239,393 men and women, according to reports received by the Methodist Commission on Chaplains.

Carrying forward a program of evangelism, the Chaplains reported 3,271 professions of faith and 3,771 baptisms of those expressing a Methodist preference.

Memphis District Adds 3,500 Members

Fourteen churches in the Memphis District of the Memphis Conference have received more than 100 new members since June, 1951.

The churches and number of accessions are Highland Heights, 293; St. Luke's, 254; First Church, 204; Jackson Avenue, 197; Everett Memorial, 187; Union Avenue, 177; St. John's, 150; Madison Heights, 131; Epworth, 114; St. Stephen's, 107; Springdale, 105; St. Matthew's, 105; and St. Paul's, 101—all in Memphis—and Whitehaven, 147.

The visitation-preaching evangelism campaign in the 43 churches of the district continues to bear fruit. As a direct result of the campaign, about 1,200 new members have been added.

About 3,500 new members have been added to the churches of the district during the current Conference year. This is thought to be a record for the district.

NEWS BRIEFS—FROM HERE AND THERE

Birmingham District of the Central Alabama Conference won a total of 90 persons to Christ and His Church through the United Evangelistic Mission held July 19-27, **L. G. Jacobs**, director. Of those won, 69 united with the Church on profession of faith.

• • •

The Mississippi and Upper Mississippi Conferences obtained 819 members on profession of faith and 342 by transfer during the U.E.M. conducted July 5-13 and July 19-27 under the leadership of **J. W. Golden**, director.

• • •

Methodists of the Southeastern Jurisdiction are eagerly preparing for the South-wide evangelistic campaign to be conducted next spring. The 9-state mission, under the direction of **Harry L. Williams**, will climax on Pentecost Sunday with 200 mass meetings. Theme for the mission is "You Need Christ Now."

• • •

Two hundred Dallas, Texas, young people recently signed pledges to patronize business concerns that do not sell liquor.

• • •

Christ Methodist Church, Fort Wayne, Indiana, held a New Life Mission, September 7-14, with **Dr. John G. Benson** preaching. Pastor of Christ Church is **Donald F. LaSuer**.

• • •

Aiming at a goal of 10,000 organized groups of Methodist Men by 1956, the Board of Lay Activities of The Methodist Church has now chartered 4,300 clubs, according to **Robert G. Mayfield**, Executive Secretary. **Robert C. Williams** is the staff member assigned to the department of Methodist Men.

• • •

Troy Conference is beginning its fall program with a series of prayer retreats for ministers, **Robert Thomas**, Conference Secretary of Evangelism, reports. There will be one retreat on each District in preparation for a Spiritual Life Mission in each church the first week in Advent and for the United Evangelistic Mission to be held in the fall of 1953.

• • •

The new San Jose District church, Parkwood, in South San Francisco, is under construction. **A. C. Cole**, pastor, moved into the new parsonage on July 1.

• • •

Shoreview Community Church, also in San Jose District, held a ground-breaking ceremony for its new two-story educational unit. Basic structure and exterior finishing will be done under contract; balance of the work will be completed by volunteer labor. **The Rev. Ralfe J. Conrad** presided at the ground-breaking ceremony.

• • •

Members of the Conference Board of Evangelism, Southwest Texas Conference, were inspired by **Harry Denman**, Executive Secretary, General Board of Evangelism, to plan for a camp meeting at Mount Wesley, Kerrville, in 1953.

• • •

Eleven young people, members and friends of Calvary Methodist Church, Ambler, Pa., dedicated their lives to Christian service in an impressive consecration ceremony on Sunday, June 15, reports **Harry T. Wells**, pastor.

• • •

Methodists at Suamico, Wis., have broken ground for a new $20,000 church which they hope to occupy this fall. Appleton District Superintendent **Daniel Sathmer** and the **Rev. J. Ellsworth Tucker** took part in the ground-breaking ceremonies.

• • •

The Albuquerque District of the New Mexico Conference, **F. Lee Willshire**, Superintendent, won 1,913 persons to Christ and His Church during the past Conference year. Of this number, 884 came into membership on profession of faith. During the four years of the Advance program, this District won a total of 6,821 persons, 3,293 of whom made first commitments.

• • •

Pittsburgh Conference sponsored a clinic on evangelism for the three Conferences of the Pittsburgh Area at Jumonville, Pa., September 8-12. Dean of the clinic was **W. L. Hogg**, pastor, Asbury Church, Uniontown. Among the leaders at the clinic were **George Kelsey**, professor at Drew Theological Seminary; **Fleming James**, well-known author and educator; and **Randolph C. Miller** of the Yale Divinity School. Evening preacher was **John W. Rustin**, pastor of Belmont Methodist Church, Nashville, Tenn. **Bishop Lloyd C. Wicke** spoke on the closing day of the clinic.

Visitation Wins 1,596

During the week of March 16 the entire Indianapolis District, comprised of 55 churches with 36,000 members, pledged themselves to the task of Visitation Evangelism. There were 1,596 new members secured by the churches.

One of the outstanding results was in the Edwin Ray Church, of which E. T. Perkins is pastor. He and his wife made calls during the week and secured 68 new members, comprising 25 complete families.

Dedicate Church

A new $100,000 church was dedicated at Walden, Colo., May 18, with Bishop Glenn Randall Phillips and District Superintendent Henry L. Weiss officiating. Because of donated labor, the project required a cash outlay of only $75,000. The only Protestant church serving North Park, it will be used by 15 different community organizations.

Council Elects Secretaries

At a special meeting held July 23 in Atlanta, Georgia, the 64-member Council of The Methodist Church's Southeastern Jurisdiction elected James W. Sells and Edgar H. Nease co-executive secretaries to administer the church program in nine states and Cuba. They succeed William F. Quillian, who retired after eight years of service in this post.

Mr. Sells has been Dr. Quillian's associate for seven years. In that capacity he served as extension secretary. He will continue to supervise the program planned for the fields of rural work, church extension, short-term training schools, radio, and television in cooperation with Jurisdictional and General Boards and Agencies.

Dr. Nease, who had been District Superintendent at Charlotte, North Carolina, since 1947, was assigned executive responsibility for the promotion of evangelism and missions programs of Jurisdictional and General Boards, Advance Specials, and contacts with Annual Conferences. It was also recommended to the trustees of the summer assembly at Lake Junaluska that Dr. Nease supervise the platform of the South-wide religious center. This would permit Dr. H. G. Allen, assembly superintendent, to devote full time to business administration, personnel, and development projects of the fast-growing center.

The two secretaries will have offices in the Wesley Memorial Building in Atlanta.

The abandoned railroad car shown above at the rear of The Methodist Church at Lake Harbor, Florida, was dedicated by Bishop Roy H. Short for use as a Sunday school building. Nichola DiStefano is supply pastor of this charge.

Modern Evangelism

By modern methods of evangelism, Ross Culpepper, pastor of First Methodist Church, Elkins, W. Va., added 170 members to the church during the conference year ending June 1. Ninety-seven were received on profession of faith.

Much of the success was due to visitation evangelism. The charge lay leader worked through a Fishermen's Club which visited the unchurched in their homes. A graduate of West Virginia Wesleyan College and Boston University, Dr. Culpepper has served both country and city churches in Arkansas, Massachusetts, and West Virginia. "Evangelism is still the first objective of the Church," says Dr. Culpepper.

Begin "Lord's Farm"

The 15 members of the McFarland church (Oregon Conference) young-adult group recently leased a 108-acre tract, which they have designated as the "Lord's Farm."

Thirteen men with 10 tractors have already devoted 251 hours to working the ground and planting. It was estimated that the donated labor, if hired, would have cost $875.

In addition to their farming venture, the young adults spent $450 last winter and 300 hours of their time toward the addition of two Sunday-school rooms and two rest rooms to the church building.

They have also made a gravel-covered parking area near the church.

School Prepares for Mission

The 1952 Pastors' School, held September 1-5 for Ohio Methodists, gave the ministers of that Area a thorough preparatory course for their forthcoming evangelistic mission. The school was held at Ohio Wesleyan University, Delaware.

Featured on the program were six outstanding speakers. Lowell B. Hazzard, professor of Old Testament at Westminster Theological Seminary in Maryland, spoke on "The Bible as a Resource in Evangelism." E. C. Homrighausen, of Princeton, conducted a course on "Evangelism Through Preaching."

A former Ohio pastor, Wesley H. Bransford, now minister at First Church, Anderson, Indiana, led the study on "The Evangelist and His Spiritual Life." Methods of evangelism were discussed by Dawson C. Bryan, minister on the staff at First Church, Houston, Texas, and former staff member of the General Board of Evangelism.

Professor Julian N. Hartt, of Yale Divinity School, conducted the course on "The Theological Bases for Evangelism." Rural evangelism was the special emphasis of James S. Chubb of Grand Island, Nebraska. Dr. Chubb's lectures were entitled "Evangelism in the Rural Field." Like Dr. Bryan, Dr. Chubb served on the General Board of Evangelism.

Evangelist Holds Successful Meetings

G. P. Comer, Conference Evangelist of the Central Texas Conference, reports that he has conducted 15 revivals in the course of the Conference year. Two of his most recent meetings were held at Lindsey Wilson College, Columbia, Kentucky, and First Methodist Church, Corrigan, Texas.

The above photo shows an auto entered by The Methodist Church of Monroe, Indiana, in the County 4-H parade. The pastor, Ralph R. Johnson, reports that more than 4,000 people viewed the parade.

Evangelist Reports Successful Year

W. B. Mundy, Florida Conference Evangelist, has just closed a very successful year in the evangelistic field. During the past Conference year Mr. Mundy has conducted 16 revival meetings in Florida, Virginia, South Carolina, and Kansas. During these meetings 1,250 persons came to the altar to reconsecrate their lives to Christ. More than 125 united with The Methodist Church on profession of faith and 75 joined by letter.

Not only has Mr. Mundy preached in the evening meetings, but he has also visited with the various pastors in 575 homes.

Evangelistic Schedule
Rev. W. B. Mundy
Florida Conference Evangelist

Sept. 28-Oct. 12	Bradenton, Florida
Oct. 19-Oct. 26	First Methodist Church, Sarasota, Fla.
Nov. 2-Nov. 12	Epperson Memorial, Jacksonville, Fla.
Nov. 16-Nov. 23	Havana, Florida
Nov. 30-Thereafter	Some open dates

Feature Youth Night

Sixty-one youth came to the altar for consecration during the commitment service conducted by Clarence T. R. Nelson in the Scott Methodist Church, Detroit, Mich., on Youth Night at the recent session of the Lexington Annual Conference. Bishop E. W. Kelley, Sr., St. Louis, presided. Twelve of the young people made their decision to be Christians; and most of them committed themselves to full-time Christian service as ministers, missionaries, and other types of Christian workers.

More than a hundred young people attended the Youth Assembly of the Conference. Macco D. Pembroke, conference director of Youth Work, was in charge. Principal speaker was John B. Redmond, Jr., who delivered three stimulating sermon-addresses on the theme of the Assembly: "Young Prophets of Christ."

Growing Church Has Outstanding Report

The annual report of the pastor, George E. Clary, Jr., of the Warner Robins Methodist Church, reveals a number of interesting facts. During the past year there have been 199 additions to the Church membership. This brings the present total to 820. In the past two years there have been 501 additions to the membership of this church.

The first separate report of this church was made in 1943. For two years prior to that it was included in the report of the Elko circuit of which it was a part. The report on membership for these years is as follows:

1943, 108; 1944, 132; 1945, 173; 1946, 274; 1947, 294; 1948, 337; 1949, 472; 1950, 482; 1951, 709 and 1952, 820.

The past year has seen considerable growth in the church school. The average attendance for the entire year was 275, as against 252 for last year and 173 for the year before that. The trustees of the church report that the estimated value of all church property, which now includes a bus, is $59,500. Total indebtedness on the church building, the parsonage, and the new organ is only $4,698.

The church is sponsoring a Lord's Acre project, and the men have recently set out 9,000 sweet potato plants on the acre. It is planned to use the entire proceeds of this project to support a student in the Methodist Rural School in Cuba. The land has been given by Fred Carter, and more than 20 men of the church have donated their labor. Contributions are paying for the more than 1,000 pounds of fertilizer that have been used in the project, which is under the direction of Harry L. Cole, chairman of the local church Board of Missions.

The Warner Robins Methodist Church was reorganized in August of 1941 and was the first church in Warner Robins when the new Air Force base was being built. In 1944 W. V. Dibble was appointed the first full-time pastor. The present pastor is George E. Clary, Jr.

Evangelistic Schedule
Lawrence L. Lacour, Conference Evangelist
Iowa-Des Moines Conference
Box 963, Des Moines, Iowa

September 1-5 . . The School of the Prophets faculty, De Pauw University, Greencastle, Indiana
September 7-17 . . The First Methodist Church, Holdredge, Nebraska
September 21-October 5 . . Union Methodist Crusade, First Methodist Church, Mishawaka, Indiana
October 12-26 . . Howard County and City-Wide Crusade, Kokomo, Indiana
November 2-9 . . Metropolitan Methodist Church, Detroit, Michigan
November 16-December 7 . . United Methodist Crusade, Sioux City, Iowa

European Baptists Map Evangelism Crusade

A crusade to evangelize Europe was mapped by the European Baptist Congress at Copenhagen, Denmark. Speakers and leaders indicated that American evangelistic methods would be used in the campaign. Theme of the Congress, first general meeting of European Baptists since 1913, was "Baptists and the Evangelization of Europe." An American observer at the Congress said the Baptists were departing from the "defeatist theology prevalent in Europe which emphasizes the futility of human effort" and were espousing an "activist faith."

Evangelism for Our Age

By Bishop H. Clifford Northcott, Wisconsin Area

(Extracted from the new TIDINGS book of the same name)

An Australian essayist tells of a visit he made to a clean, quaint English home in the country. In due course, he was ushered to his bedroom by his hostess. She preceded the guest and went to the window and pulled down the shade that, according to the practice of her people, was to remain down all night. When the guest arose in the morning and went to the window to pull up the shade, he noticed at once some words that had been scratched near the bottom of the heavy window panes. The words were these: "This is the day." The words, of course, had been taken from a verse in the Book of Psalms. When completed they would read, "This is the day that the Lord hath made; let us rejoice and be glad in it." Thus, every morning as one looked out the window upon a new day, he was reminded that God made it.

As consideration is given to evangelism in this age, some of us look out of contemporary windows and the day seems dark. To some it seems unusually dark. Other days have seemed so much brighter. It is easy to say, "God made the yesterdays." What a glorious history revivalistic evangelism has had! The Christian Church was born in a revival. When Peter preached at Pentecost it was characterized by what we call a revival. The Protestant Reformation, whatever else it was, was a revival of personal religion. Likewise, as one looks at the Puritan movement, one can see in it elements of revival. The rise of the Methodist movement was carried forward on the wings of a revival. It would be easy to say that God made those glorious days. Later years also had days when Moody and Sankey, Chapman and Alexander, Sunday and Rodeheaver proclaimed and sang the good news into the hearts of thousands.

A Different Day

But this is a different day. The same messages and methods no longer demonstrate their old brightness. The evangelist's methods of the yesterdays, with rare exceptions, do not convert men in any considerable numbers to sustained Christian faith and established Christian life.

Jesus reminded His hearers that no man enters into a battle without first considering the strength of the enemy. That is still good advice. We should earnestly and thoughtfully consider the forces that confront us as Christians today. What kind of an age is this? Surely, it is a different age.

Competent historians are saying that no period in history, with the possible exception of the American and French revolutions, has been so packed with dramatic change and far-reaching development as our era. History has nothing which surpasses the record of the age in which we live. There have been giants in our age that will leave behind them a train of tremendous achievement.

In the political realm this age produced men like Woodrow Wilson, the first great Internationalist; and Sun Yat-sen who, whatever else may be said about him, was the one who awakened the sleeping masses of Asia. It produced Karl Marx, whose theories and proclamations formed the crisis for an ideology that challenges the world. It produced Gandhi, who some men think will be regarded as the most profound influence of this century.

Science Makes Its Bid

Science has bid for the supreme allegiance of mankind and has its noble apostles in such persons as Einstein, Curie, Fleming, Edison, and George Washington Carver.

Education has had its leaders too, and names such as John Dewey and Frank Laubach will not soon be forgotten.

Reformers have not been absent in this age in which we have lived and still live. Industrial reorganization has felt the influence of Henry Ford. Social squalor has had the light of Kagawa's mind and heart focused upon it. The rights of the worker have been thrust to the fore by such persons as Beatrice and Sidney Webb and Norman Thomas. The cultural arts have possessed such personalities as Sibelius, Strauss, and Bernard Shaw. Even in this day, when we have been told that great philosophical thinkers are not abundant, we should not forget what Professor Elton Trueblood has pointed out as one of the signs of hope in the world, that within the Church such men as Barth, William Temple, Brunner, Ferré, and Reinhold Niebuhr have come forth.

This age we know as one in which man has moved into a new world of electronics, antibiotic medicine, chemically controlled plant life, rocket plane transportation, and the terrific discoveries of nuclear physics.

We do not know what is going to happen in such an age as ours. Are we on the brink of total destruction by means of atomic power, or are we now stumbling around in the darkness that just precedes the dawn? This is an age in which reason has made a direct assault on faith, where science has often mocked revealed religion, and where hate has seemed stronger than love. "This is the day" in which we live and "thine is the day" in which God also lives and in which evangelism must carry on the great tradition of an eternal love that really is at the heart of all things.

After all is said about the turbulent age in which we live, we come back to the realization that the main trouble is with man. The good life can really never be achieved apart from good men. Evangelism is the force that tackles man himself. It does not tackle his institutions, or his political or social environment only, but it deals with the individual as the all important factor. Only in man changed, transformed into something of the likeness of Christ, do we find vital hope.

I

Any adequate use of the word "evangelism" will not limit it to a narrow emphasis upon any one method of proclaiming the "good news." Evangelism is never limited to any one method. It is so much more than that. Webster has defined evangelism as the promulgation of the gospel. A far more satisfying definition of evangelism is given us by John R. Mott when he says: "Evangelism consists in making Christ known, loved and trusted and obeyed in all

ranges of life by individuals and society; and intense passion to have Christ's kingdom widened, to call out the best in personality, to share with others, to be unselfish, and to give others those things of Christianity that have helped us."

II

Evangelism in this age must reveal the inadequacy of all our vaunted knowledge and pompous power. All of us have been dazzled by the achievements of scientific endeavor; but there is so much disappointment in our world. We have so much to live with and often so little to live for. Science can air condition a house, but that does not make it a home. Only God can do that. We know that the scientist in his laboratory can make penicillin, but that cannot clear the broken mind or root out a deep sorrow. Only God can do that. Science may be able to blast and level our cities and then rebuild them, but it fails in rebuilding blasted lives. Only God can do that. Science can place in man's hands the atomic bomb, but it cannot resolve the problems that it creates. Only God can do that. Evangelism will show us the inadequacy of our human power alone and need for spiritual and ethical power, and how it can be obtained.

General Omar Bradley has succinctly stated the issues which confront us: "With the monstrous weapons man already has, humanity is in danger of being trapped in this world by its moral adolescents. Our knowledge of science has outstripped our capacity to control it. We have grasped the mystery of the atom and rejected the Sermon on the Mount. Man is stumbling blindly through a spiritual darkness while toying with the precarious secrets of life and death. The world has achieved brilliance without wisdom, power without conscience. Ours is a world of nuclear giants and ethical infants."

III

Evangelism for this age is for all the people. It surely is a message of good news to the poor; but it is also a message for the rich as well. It is a message to the uneducated; and this I know, for in recent months I have been in Southern Africa where only recently has the message come. There I have seen cruel persecution heaped upon some men only to have it bravely borne, and then I have heard the testimony of what the love of Christ had meant to them. I have heard one black native say that persecution could not drive out his faith in Christ, for, he said, "Love of Christ is in my blood now." This man may have had his figures of speech confused, but all of us knew what he meant.

But evangelism must reach educated minds also. Here is one of the greatest tasks of the Church for this age. Trained minds must be convinced of the adequacy of the spiritual resources available in the Christian message. When the Apostle Paul called his Roman readers to present themselves as a living sacrifice unto God, he said to them that it was a reasonable service. He further told them that it involved the continual transformation of their minds. Christ was concerned with demands of the mind, and when He called his hearers to a life of love He made it plain that they should love with their minds as well as their hearts—their emotions. The evangelistic message must be so formed as not to ignore the facts that have been stored up in trained minds. Evangelism must put once more the heart of the Christian message in such a way as will meet the stuff of actual life.

IV

Evangelism in this age should call to repentance and conversion.

This is the day when we need to know that our distresses, both individual and social, are the result of sin. The true evangelist will reveal sin, not as some hideous blur, but as personal failure in man's deeds and attitudes. He will show that all have sinned and have come short of God's glory. A helpful professor once asked his class to tell what they meant by "sin" without using the word. Soon the students grasped what the teacher had in mind; and they spoke of murder, theft, and some of the other major wrongs. But he urged them to go on and speak of the lesser sins that he called the "nasty sins," such as pride, jealousy, and gossip. Each member of the class soon came to realize that each one stood in need of repentance and forgiveness. I was in that class.

This is the day when we need to do what Dr. Mott has suggested as part of what evangelism is. We need to make Christ known.

V

Evangelism in this age should concern itself with more thorough statements of the content of the evangelistic message. It should reveal God's love and concern for the salvation of each individual. Jesus' words, "the hairs of your head are numbered," are a manifestation of the God who cares. God leads out in an effort to reach us, not because of merit, age, race, nationality, education, or class, but because His love reaches out to all. When the apostle wrote of his love to Timothy he said: "We trust in the living God who is the Saviour of all men" (I Tim. 4:10). The section in the Episcopal Address on "What Methodists Believe" is one of the most vital parts of that great document.

VI

The evangelism of our day should proclaim and demonstrate that God is operative in our world today. Douglas V. Steere has well said: "Scientific law and the observed facts about the universe in no way outlaw or drive Him into the unexplored corners and the diminishing residuum. No matter what the barriers of outer chaos or inward rebellion, of insensibility or of the deepest suffering, He is at work, He is accessible, and He bears triumph within Himself. He is the God of Abraham, the God of Isaac, the God of Jacob, the God of our Lord Jesus Christ—not the God of the philosophers."

The evangelism for this age should recognize that the preacher of the "good news" is not alone in the task, and the humblest disciple has help available. The hidden yearnings of man are evidence that God, too, is at work.

The evangelism for this age will invite men into a divine fellowship of believers in God's goodness and care. The early Christians felt the power of such fellowship; and men feel it today when they enter by repentance, faith, and commitment into "God's family."

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TIDINGS

I am a recent convert to

MASS EVANGELISM

by D. Russell Hetsler, Pastor
First Methodist Church, Brazil, Indiana

After seventeen years in the pastorate I am a recent convert to the method of mass evangelism. Why? First, I have seen its rewarding spiritual benefits in our own church fellowship; and secondly, I see its proper relation, I believe, to the total church school program of Christian education.

My only purpose is to report what has happened in our own church. The name of the evangelist is withheld in the interest of a method which too many Methodists have by-passed, because either the intellectual element or the emotional element has been sacrificed to the neglect of both.

A counseling period was held each afternoon, except Monday, for those who would come for personal counseling. Further, a "College of Character" hour for young people was held each evening preceding the evening service three evenings each week. A Family Forum hour for young adults and young married couples was held two evenings each week. Frank questions and answers were raised relating to such personal and family problems as vocations, boy and girl friendships, emotional adjustments, Christian experience, and sex adjustment. These served to tie in with the inspiration of the preaching hour that followed.

This is what happened to us as the result of two weeks' evangelistic crusade just previous to Easter day:

1. Of 41 persons who came to the altar, four are teachers in the youth department of our Sunday morning church school. They were members of our church who came forward for personal commitment and rededication. The results show in more genuine interest in the young people and in their work for the church. Also, the spouses of two of the teachers came forward with them making their family and home relationships more secure as well.

A young wife who, with her husband is now training as Counselor of the evening meeting of the Youth Fellowship, came to the altar for her rededication. Two others have consented to serve as Counselors of two commissions of the Youth Fellowship.

2. At least six families are still having prayer and Bible reading in their homes—10 weeks after the close of the meeting. The teacher of the young adult class and his family are among them. His class has voted recently to sponsor the circulation of several copies of *The Christian Home* in the homes of our church fellowship.

3. At least three of the neighborhood prayer groups started in advance of the revival services are continuing each week. One of these prayer groups will become a prayer and study group in September using the study units of the Woman's Society of Christian Service. The attendance in these groups is not as high as during the Crusade, yet they are continuing their weekly meetings.

4. Our church had not held a midweek Bible study and prayer group for many years. Now we are meeting each Wednesday evening for Bible study and prayer. The attendance is not what we desire, but a small nucleus will be the seed of a larger group in the future.

5. Of the 41 who came to the altar, 29 were already members of the church who came for confirmation of their first deep religious experience and for rededication of their lives. Some said: "I have been a member of the church for years, yet this is the first time I have had a deeply moving religious experience."

We closed our church year with a feeling of victory, and with an awareness of deeper fellowship and friendliness within our church. It was the testimony of one woman in whose home I visited after the Crusade that trivial and harmful conversations in her neighborhood had changed to words of kindness and mercy (at least, on the part of those who had attended the services).

6. We have continued in a small way the "conversation groups" directed by the evangelist in the homes of host and hostess each evening, following the close of the service to discuss informally the problems in Christian living. These groups were small sharing groups in which both men and women revealed their deepest needs and problems in Christian living; they served to bring laity, and laity and ministers, closer together, and to impart strength to the new converts in the knowledge that others have similar problems; and they allowed those who were more mature in their Christian experiences to give words of hope and victory to those whose steps were yet unsteady.

7. When the altar call was given to the youth in the concluding service on the basis of indicating willingness to be used of God in full-time Christian service," 12 young people responded. This is doing on the local church level what we are able to accomplish in our summer camps and institutes. In the words of the evangelist, it is "the result of consecutive impact"—revealed not alone within the lives of youth but within their teachers and parents as well. This is one desired effect of Christian education.

This mass revival meeting experience has confirmed my belief in these facts:

The picture below shows the group of new members received at First Methodist Church, Brazil, Indiana, on Pentecost Sunday as the result of a mass evangelism crusade.

1. Given the right evangelist peculiarly fitted for a community, we need not dispense with the method of mass evangelism because some evangelists make their appeal too heavily on the side of emotionalism.

2. Given the right evangelist, we can have a wholesome and satisfactory relation between Christian education and evangelism. For in rededicated lives we have persons now spiritually motivated to be concerned for other persons and for others' needs.

3. Lacking the warm fellowship which should distinguish every Christian fellowship, we can, by a messenger peculiarly suited to a community, greatly increase the sense of Christian concern and love between people of a congregation.

4. This increased concern is revealed in new groups meeting for Bible study and prayer 10 weeks following the closing of the Crusade, and in a greater spirit of vitality among persons who are already within the church.

Of course, some things were not accomplished. We did not win enough of those who are already outside the influence of Christ and His Church. The fields are still white unto harvest. Most of the new converts were already enrolled in the church school. This can be overcome in part, I believe, by a more intensive program of visitation within the homes, the visitors alternating evenings of visitation with nights of inspiration under the preaching of the evangelist.

—EDITOR'S NOTE: The evangelist who helped the Revs. D. Russell Hetsler and Robert Shanklin in the revival services referred to was Lawrence L. Lacour, P. O. Box 963, Des Moines, Iowa.

Announcing a New Publication!

Preach on These Things

by Leslie J. Ross

Here are evangelistic sermons with messages designed to bring individuals to the altar. Each sermon is aimed at bringing the unsaved face to face with Christ's claims upon his life and magnifies the perfect, forgiving love of God for all sinners.

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48 pages

TIDINGS

1908 Grand Avenue **Nashville 4, Tennessee**

Methodist Pastor Reads *The Upper Room* in Braille

Clarence Warren, pastor of the Town Creek charge in the North Carolina Conference since last November, shares the world-wide fellowship of those who read THE UPPER ROOM through the Braille edition. His subscription is the gift of classmates at Duke.

Mr. Warren says: "God has been very good to me. He has opened the way for me when it seemed that no way was open. I am thankful to Him for His guidance and for His having opened for me the opportunity and way to serve Him. My prayer is that I may remain faithful to the trust that has been placed in my hands. I shall endeavor with God's help to serve as I believe God would have me serve."

Blind from birth, Clarence Warren entered the North Carolina State School for the Blind at the age of eight. He continued there until he graduated from high school 12 years later. In that time he underwent three eye operations, which have resulted in some vision (not enough to read even with glasses).

He attended High Point College and graduated with honors. Entering Duke University Divinity School, he earned the Bachelor of Divinity degree in 1950. Then followed a year in New York where he earned a Master of Science degree in Education. Feeling called to the preaching rather than the teaching field, he applied this past year for admission on trial to the North Carolina Conference where he is now serving as pastor.

Very humble about his accomplishments and deeply grateful to the many people who have helped him, he is able to carry on his ministry with the aid of his father, who lives with him and drives for him.

In Korea

I find that the men will use THE UPPER ROOM more than any other help that I am able to furnish them.

I am enjoying my work here in Korea as I try to serve the men who are assigned to my units.

Chaplain Preston B. Bobo
724th TROB
APO 301—c/o Postmaster
San Francisco, California

Clarence Warren

Found a Copy on Deck

Found a copy of THE UPPER ROOM on deck yesterday. Unable to locate an owner, so have been reading it and find it one of the finest I've ever read. It's really soothing to the mind and body. A great Word of God.

We're heading for Korea now. This is an awful war. I spent all last year over there. Only the Word and belief in God can bring the world to unity and peace.

USS Ashtabula
c/o F.P.O.
San Francisco, Cal.

Thomas Clay, lay leader of the Genesee Conference of Buffalo, N. Y., was one of the 20 ministers and laymen on their way to the Evangelistic Mission in Alaska who stopped off in Seattle and attended the workers' meeting at the First Methodist Church, Seattle. Called on for the devotions, Mr. Clay opened his copy of THE UPPER ROOM, which he always carries with him, and read the devotion for the day, March 13. It was written by Thomas Clay. The audience thrilled to the unique experience of hearing an UPPER ROOM meditation from the lips of the author.

I WANT TO CANCEL THIS ORDER

The Upper Room
1908 Grand Avenue
Nashville 4, Tennessee

Dear Sirs:

At the present time I have a standing order for 48 UPPER ROOMS every other month. I want to cancel this entire order. As things now stand I will no longer want you to send me any UPPER ROOMS. This is to go into effect with the issue that comes February for March and April.

I suppose that you will want to know just why I am suddenly cancelling an order which I have just raised from 32 to 48. Well, I think that I have a very good reason and I am sure that you will think that I have a very good reason.

Up to the present time I have been personally handling all the UPPER ROOMS. But we were not getting the distribution which I desired. I was sure that a more effective way to get the booklet into the homes of all members of our church plus most of the homes of the people we serve was possible. Then your last general mailing came to my desk several weeks ago. I decided that the time had come for action. I put the proposition up to our Woman's Society. They voted without hesitation to take up the job of distributing the UPPER ROOMS. They will need 145 (one hundred and forty-five) UPPER ROOMS each time. Along with these they will also need the mailing envelopes which I believe cost one cent each and the small envelopes which are to be put in with the UPPER ROOMS. We would like to have this take effect with the next issue, March and April.

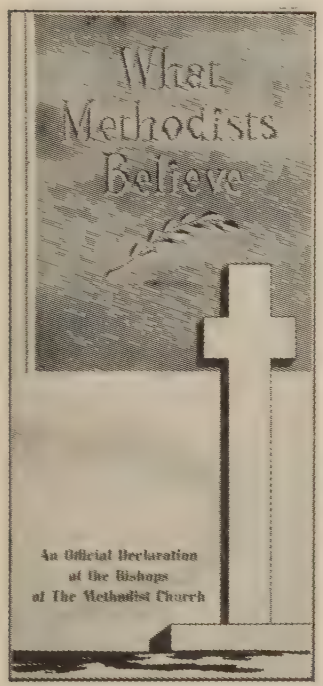
Please send the material to the church, just Holland Methodist Church, Holland, Ohio. The statement each time will be sent to Mrs. C. J. Pollock, Holland, Ohio, the W. S. C. S. Treasurer.

Does my reason for cancelling my order meet with your approval?

Sincerely yours,
Louis E. Bell

What Methodists Believe

In the classic address which Bishop Paul B. Kern delivered at the 1952 General Conference on behalf of the Council of Bishops there is to be found one of the clearest statements of Methodist faith yet to be formulated. Lifting up 12 doctrines basic to Christian living, this statement stems directly from the central stream of Christian thought and serves to emphasize the broad acceptability of our confession.



A miniature reproduction of the booklet's attractive cover.

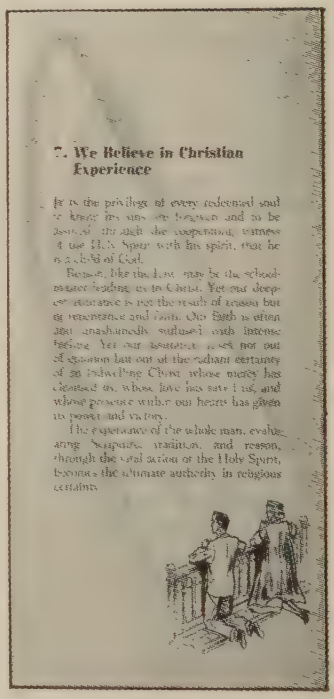
Following the wise example of Methodism's founder, the statement makes no attempt to provide a definitive theology for our denomination. Our beliefs have never been closely organized as a doctrinal system, for Methodists have never insisted on uniformity of creed. From the very beginning, they have adhered to John Wesley's sage dictum: "As to opinions which do not strike at the root of Christianity, we think and let think."

Nevertheless, there are certain central doctrines which bind us together as a Church. Among these are our belief in God, our faith in Christ, our concept of the Holy Spirit, our doctrine of man, our interpretation of sin and salvation, our emphasis upon spiritual experience, our recognition of divine judgment, and our confidence in eternal life. These—and others—are clearly discussed in the booklet *What Methodists Believe,* which now makes available to all Methodists the outstanding affirmation contained in the Episcopal Address. This attractive, two-color, 16-page, illustrated brochure, written in a very readable and easily understood style, may be obtained from TIDINGS at five cents a copy, $4.00 for 100 copies.

Here, in brief form, the major teachings of Methodism are so helpfully arranged that every member and prospective member should be given a copy for individual study. All over the country Methodist people have been asking for a clear, concise explanation of our basic beliefs. This little booklet admirably answers that request. It will strengthen every reader through its simple, yet far-reaching, presentation of the reasons "for the faith that is in us."

Methodist ministers will find *What Methodists Believe* an ideal springboard for doctrinal preaching. In fact, during Reformation Week pastors might hold a series of services emphasizing the great beliefs of our Church as this booklet outlines them. In connection with such a series, preachers would do well to distribute the booklet to their people at the beginning of the program.

What Methodists Believe can likewise be used as the basis for discussions in the midweek or prayer meeting services of the local church. Stimulating as the booklet is, it will lead Methodist people into more serious considerations of their faith under the direction of their pastor. Thus, it will contribute greatly to the deepening of the spiritual life of the church as it builds a background against which the minister may project his total program.



Reduction of one of the beautifully designed pages in the booklet.

Certainly, this booklet ought to be given to every new member won to the Kingdom by the evangelistic efforts of the Church. Informed members are always better members. In the process of assimilating young persons and adults who have made commitments to Christ, we can give them no finer foundation than that involved in an understanding of our doctrines. *What Methodists Believe* will give them that understanding. Here is one of the best evangelistic tools the pastor can use; and it is available from TIDINGS at the very reasonable price of $4.00 for 100 copies.

Another important brochure describing our major doctrines is *Some Essential Methodist Beliefs,* by Robert G. Tuttle. This 12-page, attractively printed folder interprets our use of the Apostles' Creed, our relationship to God, the nature of the sacraments, and the various other means of Christian development. Here is a concise statement of Methodist belief concerning God, Christ, the Holy Spirit, Individual Resurrection, the Life Everlasting, and the Moral Responsibility of the Christian Life. Available from TIDINGS at $4.00 per 100.

Effective Evangelism at Spirit Lake

By Robert B. Crocker, Pastor
The Methodist Church, Spirit Lake, Iowa

Within the first week after my arrival in Spirit Lake, Iowa, I was visited by Mrs. J. R. Bevins, chairman of the Membership and Evangelism Commission of The Methodist Church here. She was bubbling over with enthusiasm about the Area-Wide Evangelism program which had been conducted the previous December, and reported that there was still a large number of persons who at that time had made commitments, but who as yet had not been received into the church. With her fine assistance, the Evangelism Commission got to work; and within a short time 30 persons were received in full membership.

This proved to be just the beginning of a great and thrilling venture in the life of this church. With the Evangelistic Commission as the spark plug, we organized a Fishermen's Club to visit once a month and to be constantly on the alert for new people. All during the year it has seemed as if scarcely a week has gone by that some "Fisherman" has not called me to report some new family interested in church membership. Through this process another 56 persons were received into membership during the fall and early winter.

Prospect List

As we looked to the Lenten season and the program we would have during that period, we hoped that we would reach at least another 20, so that we might be able to report 100 new persons received during the year. We thought a pretty thorough job had already been done; but, nevertheless, we worked diligently in the preparation of a prospect list for a concentrated effort at the beginning of Lent. Much to our amazement, when we finished compiling it, we found that we had over 200 prospects on our list. This meant that if we were adequately to contact the persons whose names we had, it would be necessary for us to expand our fishermen's group.

Toward this end we enlisted 40 persons. For the most part, these were couples. We planned three evenings of visitation; and the group gathered each night for supper, followed by instruction. Women who had been among the 86 received earlier in the year were asked to prepare the meals, which were served on a cost basis. The kitchen crew was enthusiastic about the program, because every one of them had initially been contacted by "Fishermen." From their own experience they knew the power of the program in which they were participating.

Our visitors came from a cross section of the community. There were farmers, doctors, insurance men, gas station attendants, clerks, secretaries, housewives. We arranged for girls in the Methodist Youth Fellowship to baby-sit, free of charge, in the homes of "Fishermen" who had small children.

Conversation Item

The first evening's visitation brought in 50 commitments. We were amazed. Each evening "Fishermen" reported that in calls they made other names were suggested by the persons on whom they called. When they gathered for supper the third day, they reported that the biggest conversation item in the coffee shops of the town was the Methodist Evangelistic Mission. Throughout the entire community people were thinking of Methodism as a living and virile force.

In the Lenten program 160 persons indicated their desire to unite with the church. This thrilled us, but at the same time it confronted us with an awesome responsibility. The "Fishermen's" group gathered together after the last evening's visitation effort to consider how we could wholesomely integrate this tremendous group of persons into the church. We did not want their names simply to be recorded in the membership book. We wanted them to become a real part of the church. One hundred and five of this group were uniting on profession of faith, and we wanted this commitment to Christ to be the most important thing in their lives.

That very night plans were made to invite every woman of this new group to participate in one of the Woman's Society circles which were meeting the next week. Arrangements were also worked out so that every young couple would be invited to the Kum Dubl couples club which was meeting that week.

All through the year we had followed the plan of providing training

classes in church membership for those who were interested in thinking through what is involved in uniting with the church. The pastor directs the class during the sessions of the Sunday school. Five sessions are provided, and 115 persons attended the classes.

Reception of Members

On Maundy Thursday evening we scheduled our reception of members. Not all the persons who had made the commitment were able to attend. In some instances illness prevented their being present. Arrangements were made for such persons to come into our fellowship at a later date.

The 150 people who were joining the church comprised such a large number that it was necessary to receive them in six different groups. Many of them had to be baptized. The largest percentage of them were uniting on profession of faith.

The District Superintendent came to assist in the service. Thus, even with the tremendous group we had, the worship proceeded easily and smoothly. The youth group was received first. The five remaining groups included transfers as well as persons coming on profession of faith.

Following the reception of the new members, communion was served to 535 persons.

Sponsors Provided

Immediately following the visitation program the first week of Lent, sponsors were provided as fellowship friends of the persons uniting with the church. These sponsors arranged to accompany the new members on the evening of their reception into the church and came up with them when they joined. The sponsors stood directly behind the new people, signifying that the active members in the church do not simply watch new persons unite with the church but back them up in this new venture. The sponsors are given instruction as to their responsibility for helping new members become active in the life of the church.

We recognize that a group of 236 persons coming into the church during one Conference year imposes a tremendous responsibility. Consequently, there is a new concern about prayer. "Fishermen" and "Sponsors" are more concerned about their own spiritual life, and are experiencing a new awakening. Thus, the entire church membership has felt the impact of this great venture and, as a result, is anticipating a new and more vital relationship with God.

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TIDINGS

1908 Grand Avenue

Nashville 4, Tennessee

BIG TIME EVANGELISM IN A SMALL TIME CHURCH

By Kathleen I. Weed, Pastor
The Methodist Church, Friendship, Maine

Eight years ago our church was very close to bottom in every way. There was a Sunday morning service for a handful of people and a small Sunday school. The "faithful few" were standing by, but there was little hope, and no vision of progress.

Today our morning worship averages 50 people in attendance; our Sunday school is growing all the time, with classes for all age groups; our Youth Fellowship consists of 17 enthusiastic young people, who have a popular and growing evening service; and our midweek service is thriving. Our church building, which was very sadly in need of repairs, is now a very attractive place of worship, for we have remodeled and redecorated it and installed a Hammond organ.

This is, of course, describing briefly a marked transformation which has taken place in our church.

This new life began with our first visitation evangelism campaign in March, 1946. Having participated in the area school of evangelism, I came home to lay the groundwork for it here. A newly organized young women's group made the survey, and we were amazed to see how many people in our small community of about 700 population had a preference for The Methodist Church.

I invited a brother pastor to help for the four nights. He was the instructor at our supper meetings and gave us some much needed inspiration.

Three teams went out with the usual doubts and fears of inadequacy. They came back with victory! At the end of that week, 21 decisions had been secured for Christ and the Church. In addition, a number of inactive members had been shown that the church was really interested in them. Our Easter service that year was outstanding in its victorious witness to the power of Christ as we received our new members. Since then we have had a continuing program of visitation evangelism. Its success is evident in the fact that during the six years we have added 50 persons to our membership to bring our total to 128.

The group which participated in the first campaign, along with new members received at that time, have provided an outstanding committee on membership and evangelism. Indeed, this is the most active committee in the church. It meets to plan the program for the year and then goes to work to carry it out. The members of this committee are actively engaged in some phase of the work of evangelism all the year around.

This year's planning includes the "Give God A Chance" program, which was used during Lent. We have begun a friendly visitation of the entire membership. We are using the "Pew Assignment Plan" to increase church attendance and are finding it very successful in our evening service. We have plans for a membership training class

for young people. We are scheduling 10 days of special evangelistic services in the fall.

My part in the revival which has come to this church has been that of sharing a thrilling adventure. When I came here eight years ago my superintendent said that the people would welcome the evangelistic note he found in my preaching. I have no grand delusions about my preaching ability; but the pulpit has been the means of sharing a larger vision of the purpose and program of the Church, as well as of keeping before the people the challenge of the Christian life and service in the community. There has been real satisfaction in re-establishing the Sunday evening and mid-week services. One service a week is simply not enough to keep alive the fellowship and enthusiasm so essential to our progress. Besides that, over half of our new members are young married couples, and often, where there are small children in the home, both parents can't come to the same service.

There is just one more thing I'd like to add to our story. I had looked for some time for a way by which I could get the folks here to share in an adult program for Christian education and growth. In the church school we were not reaching enough adults, and silence always pervaded any discussion I tried to start at our midweek service. Finally I decided to add one more thing to my Sunday schedule and extended an invitation to all who were interested in discussing questions of Christian belief and practice to come to the parsonage Sunday evenings after service for a "Coffee Hour." The people responded to that invitation, and for four months now approximately 25 persons have gathered for light refreshments and discussion. We've talked about a wide variety of subjects, all relating to beliefs and Christian experience. But somehow we've managed to go beyond mere discussion to find a genuine experience of sharing the things of Christ.

A MORNING GRACE

We thank Thee, Lord, for daily bread;
For food by which our souls are fed;
Bless us with strength that we may be,
Ready to do our best for Thee.

Bless, Thou, our loved ones near and far.
Lord, keep them in Thy loving care.
God bless the hands, whose kindly skill
Provides this food our need to fill.

Keep watch above this home, we pray.
Keep danger, death, and sin away.
Within this loving shelter bless,
Each one with health and happiness.

—Charles Wesley Hamand
Bloomington, Illinois

New

MAKING GOD REAL

by DAVID ALEXANDER MACLENNAN

The professor of Preaching and Pastoral Care at Yale University has written this booklet to meet one of the very serious needs of our day—helping people to experience and know the reality of God. This booklet in direct and simple style will be welcomed by those who have had long experience in the Christian faith and will be especially helpful to those who are younger in the faith. This is one of the booklets published by The Upper Room that you will want to order in quantity so that you always have a supply on hand.

Single copy, 10 cents

12 copies, $1.00 100 or more, 6 cents each

THE UPPER ROOM

1908 Grand Ave. Nashville 4, Tenn.

New

Two new titles in the Devotional Classics Series

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by WILLIAM LAW

Selections from the Writings of Soren Kierkegaard

Arranged and Edited by THOMAS S. KEPLER

The interest expressed in the series of booklets called Selections from Devotional Classics has encouraged the expansion of this group.

The selections from the writings of Kierkegaard are aimed at some first-hand acquaintanceship with the Danish philosopher and theologian who is so influencing the religious thinking of our times.

"The Serious Call to a Devout and Holy Life," by William Law, has often been cited as one of the books that influenced John Wesley and the early Methodist movement. Readers of this booklet will thus have an opportunity to share in the writings that influenced the Wesleyan movement.

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THE UPPER ROOM

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1908 Grand Avenue *The Upper Room* Nashville 4, Tennessee

Re-Lay Membership

A Newly Devised Way to Win Temporary Residents

The First Methodist Church in the thriving, Gulf-Coast, resort city of Biloxi, Mississippi, set aside March 2 as Membership Sunday. The pastor, Thomas A. Carruth, who was serving his seventh year there, also serves as Secretary of Evangelism for his Annual Conference. For weeks he and his evangelistic visitors worked securing decisions and getting persons lined up to be officially received in the church on the first Sunday in March.

So diligent and successful were they in their efforts that on that Sunday morning a list was read from the pulpit of the names of 240 persons to be received into the church then, or as soon as they could attend. The most of them were present at that service (see accompanying photograph), which was the first service of a week's series of revival services held as a part of the Jackson Area United Evangelistic Mission.

During the week 65 more persons made decisions for Christ and church membership. In the total of 305 decisions there were 150 decisions on profession of faith.

On another Sunday, not many weeks removed from March 2, there were 44 decisions secured for church membership.

The Secret

What was the secret of this great success? The people were there, to be sure! Also work, and prayer, and evangelistic enthusiasm and passion by pastor and members! Yes! But, added to these things was another factor to which the pastor gives much credit. It was the devising of a new kind of membership, one that he and his officials were pleased to call "Re-Lay Membership."

Yet it was not a new kind of membership. It was merely a new method of presenting the regular membership. It was a new appeal, having been devised so as to make a person who thought that his residence in Biloxi might be more or less temporary feel confident that the Biloxi church wanted his membership even though it might be for only a few weeks or months.

In fast-growing cities there are so many people who are always saying, "We don't know how long we'll be here"; "Our situation is only temporary"; "We'll wait until we can see how long we will live here"; etc. Although many of them will live there for years and years, and some for a lifetime, there is a "temporary" complex to be overcome.

To meet this need this pastor and church devised a "Certificate" of Membership which they presented to the new member. It certified to him that within 30 days after he left that community the church would transfer his membership back to his original church or to another which he might choose to designate. For lack of a better name, this membership was presented as a "Re-Lay" Membership, with the idea that it would be relayed on or back to the former church.

However, it was a full membership—the person identified himself with the church in the regular way—by baptism vows, or regular transfer—and his name was listed on the regular membership rolls with the additional "re-lay" notation.

"The attractive Re-Lay Certificates are carefully explained to the prospective member," testifies Mr. Carruth. "We especially urge Re-Lay members to place their membership in a new church the first Sunday they are in the new community. We are amazed to find that some of the very best workers in our church today are Re-Lay members.

"This is more effective than the Associate or Affiliate Membership," he continues in giving his testimony. "The Re-Lay is a membership in full and encourages the person to give himself fully to the work of the local church while in the community.

"Persons from other denominations are uniting with our church through Re-Lay Membership. We are careful to inform them also that their membership will be promptly returned to their particular church, if they so desire, after leaving Biloxi."

Shepherds Issues Challenge

Perhaps the term "Re-Lay" is not the best term to be used, but certainly churches must find the best way to win non-resident members in their community and cause them to be active in the local church. How much better the moral and spiritual condition of our nation would be if every church member were active in a church where he lives!

A device or appeal in presenting the claim to transfer membership that will help a person to overcome the "temporary" complex should be welcomed by every church. Here's one that worked! *Shepherds* asks you to consider it. Try it, or a better one of your own making.

Find something that works. Report to us the results. If enough pastors and churches will do this, not only will they have greater success in winning non-resident members, but it may be that by the end of the quadrennium we can have something to present to the General Conference to recommend as a workable plan—tried and proven by many churches in all sections of the nation.

The picture below shows part of the group of 305 who made decisions for membership at Biloxi. More than 150 of these were received on profession of faith.

Putting Prayer into Action

By S. Harry Russell, Pastor
West Hollywood Methodist Church
Hollywood, Florida

West Hollywood Methodist Church.

"This is an answer to our prayers," exclaimed three young mothers to those interviewing them, during the opening week of visitation. "We have been praying for a Methodist church in our community, where our children might receive religious training. Now our prayers have been answered."

Through the dynamic working of prayer a new church was born into the Miami District of the Florida Conference, with the organization of the West Hollywood Methodist Church, under the leadership of Guy H. Black, nationally famed pioneer of visitation evangelism.

Services of the Fisherman's Club of the Hollywood Methodist Temple were offered by Clyde C. Frazier, pastor, to aid in securing the initial members.

"The church in the home" technique of St. Paul was employed; and the congregation gathered in the home of Mr. and Mrs. R. C. Allen for their first meeting on World Wide Communion Sunday, October 7, 1951. It is significant that on this day of international observance of Holy Communion a nucleus of followers gathered to organize this new congregation. At this first service 70 charter members were received into the church.

A church school was organized and placed under the youthful leadership of Delbert Allen, a recent graduate of Florida Southern College, Lakeland, Florida.

Thirteen of the first 70 members came to the new church by transfer from the downtown Methodist Temple. Twenty-three of the total membership of 150 came from the mother church.

The rapid growth of the congregation demanded that immediate steps be taken to secure a permanent meeting place. Accordingly, a gambling casino located in an advantageous section of the community was purchased and transformed into a House of Prayer.

The property was bought and remodeled at a cost of $21,500. The only indebtedness is $9,730 on a loan from the Board of Missions and Church Extension. This is being rapidly liquidated. Financial assistance was also received from the Miami District Missionary Society and the Livingston Fund.

The job of renovation was undertaken by the men of the church. Afternoons and evenings were spent in removing partitions, painting, rewiring, mixing concrete, etc. The result is a sanctuary that seats 140 persons, two large church school classrooms, and an efficiency apartment for the Reverend and Mrs. S. Harry Russell, newly appointed to serve this fast-growing congregation.

Mr. Russell, a graduate of Asbury College, recently completed his theological training at Candler School of Theology at Emory University, Atlanta, Georgia.

A remarkable fact about this new church is that from the very beginning it has entered heartily into the full program of the denomination, both local and Conference-wide. Its church school, youth fellowship, WSCS, and choir have continued to grow with gigantic strides.

In February, 1952, when the church was just four months old, the members entered wholeheartedly into the Florida United Evangelistic Mission, with Clarence A. Miller, pastor of Tod Avenue Methodist Church, Warren, Ohio, as visiting minister. Warm commendation was received from Don A. Cooke, district superintendent, for the fine way in which the young church cooperated with the Mission.

Although but a "baby," the church pledged and paid $100 to World Service.

Chairs were placed in the aisles on Easter Sunday when the congregation swelled to 159. This is but one of the many evidences of the need for a new sanctuary. There were 105 in church school on Easter Sunday.

With a membership of 150, this rapidly growing church is a living monument to visitation evangelism.

Future plans include the erection of a $20,000 sanctuary, under the direction of the men of the church.

Visitation Evangelism

In the city and the country,
  In the street and in the lane;
The disciples sought the lost ones
  And did bring them home again.

They would tell the old, old story
  Of the Savior's tender love;
How He came from God in heaven
  Just to take us home above.

Some would listen to their story
  And would trust with all their heart;
Others in such cold indiff'rence
  Would not from their sin depart.

We are walking in the footsteps
  Of disciples long ago;
We are looking to the Master
  To redeem men from the foe.

—Rev. C. L. Dorris
Canton, Missouri

(Written during the United Evangelistic Mission of the Southwest Missouri Conference.)

Samples from The Upper Room *Mailbag*

The Ladies, Bless Their Hearts

How did we start the Parish Cultivation plan? The answer seems so simple that it does not seem possible. Several Months ago I went to the Literature Secretary of the WSCS and asked her to bring before the WSCS the matter of sending THE UPPER ROOM to every home in our parish. She did and the ladies, bless their hearts, went for the idea.

So each two months the WSCS sends out THE UPPER ROOM to everyone in the church. The cost is just about covered by the little envelopes which we include with each copy. Recently we had to increase our order because our church is growing and the mailing list grows with it. There is your answer to how one church did something about deepening the spiritual life of the church.

—Ohio

83 Years Old

I am an eighty-three-year-old shut-in and sending out the thirty copies of THE UPPER ROOM is about all the Christian work I am able to do.

—Florida

My Church Sends Me The Upper Room

I am a reader of THE UPPER ROOM and I would like to express my gratitude for all it has done for me. It has brought me closer to God, and there have been many days when your little book has given strength and courage when I was about to fail. The Glenwood Methodist Church in Columbus, Ohio, sends me THE UPPER ROOM every two months.

I noticed in your May-June issue that you were in need of funds to help provide THE UPPER ROOM to Chaplains so that they may distribute them to our service men and women. I am a service man so I know what your book means to people in the service, and, although I have never been out of the U.S., I imagine it would mean even more to a man in a combat zone. I am enclosing $1.00 in hopes that it will help a little and also show my appreciation to you. I know it isn't much but I can't afford any more. I wish I could.

I believe you are doing a wonderful job. My only regret is that I didn't read your book and the Bible while I was in high school and college, but I was like so many others, I didn't realize how much I needed God when I was with my loved ones and had nothing to trouble me. I realize this now, however, and I will not forget it when I am discharged from the Army. As I said before THE UPPER ROOM has helped me to know God and I have no doubt that it has helped many, many others. Thank you.

Gratefully yours,
—Officers Candidate School, Texas

El Aposento Alto

For years I have been reading this valuable devotional. I always read it with great spiritual benefit to my Christian Life.

It is very useful in the home for the cultivation and development of the Family Altar. It is efficacious help in the development of faith. In difficult hours it stimulates the soul by the many wise teachings it contains.

Christians find *El Aposento Alto* a faithful and simple guide for reading the Bible. Unbelievers find it interesting because of the unusual stories and the simple style.

In our church we have 250 persons who use it daily. May God help and sustain you in this good work.

Faithfully yours in Christ,
Isidro Lopez, Pastor
Church of Christ-Disciples
San Juan, Puerto Rico

A member of THE UPPER ROOM Fellowship in Wisconsin has recently undertaken a project for himself. He receives three hundred copies of each issue of THE UPPER ROOM and takes them to hospitals, homes for the aged, etc.

Our Town Has a Population of 180

Our town has a population of only 180 and I have been a high school teacher here for fifteen years so I know almost all the boys from this area who have gone into service. My personal interest in these boys includes a regular copy of THE UPPER ROOM for each one.

—Colorado

For families and for individuals who seek the presence of God in their daily living

You and your family can have the feeling of strength, the sense of spiritual power, and the joy of a worldwide Christian fellowship if you will make daily devotions a part of your program.

The Upper Room, with its daily scripture reading, meditation and prayer, is the world's most widely used devotional guide. It is part of the ministry of fifty thousand churches. Seven million people around the world use it in their daily living.

In the November-December issue are appropriate seasonal devotions leading up to and including Christmas. You can make Christmas more meaningful for you and yours this year by sharing this daily worship.

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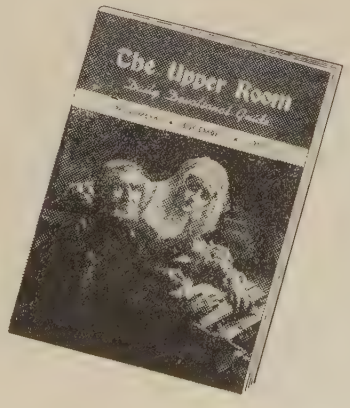

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For Your Library Shelf

Commentary

The Interpreter's Bible, Volume I, New York and Nashville: Abingdon-Cokesbury Press, 1952, 1,099 pages, $8.75

This third volume in the series of commentaries now being issued by the Abingdon-Cokesbury Press equals in every way the high standards of its two predecessors. Here is sound scholarship and inspirational interpretation to undergird the preaching of every minister and the teaching of every individual charged with the responsibility of "rightly dividing the word of truth." No pastor or Bible teacher can afford to be without this series; for in these volumes the scripture, its exegesis, and its exposition are so clearly and conveniently set forth that old truths shine brightly with new meaning and ancient experiences are seen as eternally contemporary events.

Volume I contains 11 excellent general articles on the Bible, and an equal number of outstanding general articles on the Old Testament. In addition, there are introductory articles on Genesis and Exodus, followed by detailed studies of each of the books. Seven fine maps increase the value of the volume.

The inclusive nature of this scholarly work is apparent in the fact that it discusses such basic themes as the significance, authority, formation, and transmission of the Bible; the development of the English Bible, the history of biblical interpretation; chronology, metrology, etc.; the language of the Old Testament; the nature of the Old Testament world; the history of Israel and of Israel's religion; and the character of Israel's faith. Helpful, too, are the studies of the Apocrypha and the Pseudepigrapha.

Valuable tables visualize the synchronisms of Hebrew, Oriental, and Egyptian history as well as the comparative chronology of the kings of Judah and Israel. Likewise, there are charts showing the comparative chronology of Hebrew and Persian history after the Exile and of Hebrew and Hellenistic history to the Roman conquest. Other chronological and metric charts are equally helpful.

Fortunate, indeed, is the congregation whose pastor plumbs the artesian depths of these volumes in his sermon preparation. Here is a *must* for every minister who would like to put more power into his preaching and for every layman who would like to know the thrilling adventure of exploring the Bible.

Hymns

A Hymn Is Born, by Clint Bonner, Chicago: Wilcox and Follett Company, 1952, 108 pages, paper covers, $1.00.

Here is a volume which every preacher will welcome. For here are human interest stories revolving around such great old hymns as "O God, Our Help in Ages Past," "Joy to the World," "Rock of Ages," "Abide With Me." In each case, the hymn is preceded by a page of narrative adaptable to sermonic use or available as the basis of a helpful meditation for a midweek service. The titles given to the stories are often striking, such as: "A Dying Actress Reads the Bible," "A Revival, a Corn-Shelling Machine, an Accident—a Hymn," "A Circus Master Writes a Hymn," "The Hymn That Was Taken from the Dictionary," "A Composer Dodges London Traffic and Writes a Melody."

As a weekly syndicated feature, *A Hymn Is Born* has been read and enjoyed by thousands of newspaper readers from coast to coast. The volume has emotional and spiritual as well as factual appeal.

Autobiography

An Autobiography of Prayer, by Albert Edward Day, New York: Harper and Brothers, 1952, 223 pages, $2.50

An eminent Methodist clergyman tells here the stirring story of a spiritual pilgrimage which has practical implications for every reader. In this volume, skillfully yet simply written, the personal and the universal merge; and the reader, reliving Dr. Day's experiences, discovers how similar they are to his own as he is drawn into a deeper awareness of the redemptive power of God. The book is virtually a comprehensive manual of the devotional life and is an important contribution to the literature of prayer. Those who read it will find their own prayer life reinvigorated.

Dr. Day is founder of the Disciplined Order of Christ and chairman of the Church Peace Mission, both of which are inter-denominational organizations.

Biography

I Love the Trail, by John McKendree Springer, Nashville: The Parthenon Press, 1952, 176 pages, $2.50

In this book, which he has subtitled "A Sketch of the Life of Helen Emily Springer," one of Methodism's beloved bishops unfolds the heroic missionary story of his wife. Writing with a style that is marked by the inspired touch of a deep devotion, Bishop Springer describes the consecration that sent Mrs. Springer as a messenger of Christ along the dangerous trails of the Dark Continent. He tells how she sought out the places of greatest need, regardless of the hardships which that search imposed upon her; how she was, in many instances, the first white woman to penetrate certain parts of Africa; how she helped to save countless girls from primitive brutalities; how, for almost 60 years, she "gave them Christ." Here is thrilling Christian adventure seen through the eyes of one who was privileged to share its consecrating love.

New Life for a New Church

By Bennett Brudevold, Pastor
Aldersgate Methodist Church
Minneapolis, Minnesota

Aldersgate Methodist Church in Minneapolis is the successor to Brookside Methodist Church and the Methodist Meeting House. The latter church was organized just prior to World War II, but began to dwindle in membership and interest during the period when it was difficult to find ministers to serve the small churches. It also suffered for lack of an adequate building. Brookside Church had been a community church in what is now the Brookside area of St. Louis Park. Originally, Brookside was an independent community. In the spring of 1946, the two churches merged; and with the aid of the Methodist Union of the Minneapolis District, the united congregation bought a piece of property located at the intersection of Highway 100 and Wooddale Avenue, —two of the most traveled streets in St. Louis Park—where the new Aldersgate Methodist Church is now situated.

When I arrived in 1947 I realized that this congregation wanted a new church building. But it was also apparent that attendance did not warrant a new building. There were 40 persons on the first Sunday in August of 1947. I felt encouraged until someone said that this was a big crowd because many people had come to see what the new minister was like. Nevertheless, I realized that there were present some who loved both the Lord and that church. Something had to be done to change discouragement into victory.

Eventful Days Ahead

As I recall it now, I spoke that first Sunday morning on "Living in Days of Change." My text was Deuteronomy 32:11-12: "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: so the Lord alone did lead him. . . ." I suggested that many eventful days lay ahead for each of us. The question was whether we were ready for them. If we were right in our relationship to God we could face the future confidently, for no situation is too baffling when He is our guide and companion.

When I returned to the parsonage after that service I felt that God was truly at work in the hearts and minds of this congregation. I was sure that something great was going to happen. At our first official board meeting those who were present seemed anxious to move forward if only someone would show them the way.

Increased Lay Responsibility

I suggested that Methodism began as a great lay movement and that it has always advanced where consecrated laymen were at work. Eventually the official board was reorganized into Commissions. At the same time, increased responsibility was given to the lay leader. In fact, Aldersgate now has the policy of enlisting an active lay leader and an active associate lay leader. The associate is carefully chosen because it is understood that, after a period of training, he will serve as the lay leader of the church.

Members and friends of the church were also given an opportunity to express their loyalty by underwriting a new budget. As a result, Aldersgate soon became self-supporting.

Aldersgate is interested not only in its own welfare, but in the welfare of others. Thus, she is usually well represented at District activities, and stands ready to share with all who are present in Kingdom-building plans.

50 Members for Christ

Recently, one of our laymen was invited to bring the message at a morning worship service in a nearby Lutheran church. The minister of that church was interested in increased lay participation. Shortly afterward, I was asked if I would lend this local Lutheran church our training chart for instructing lay visitation teams, and if I would give the first lesson. As a result of their visitation program, 50 new members were won for Christ and the Church. Members of that congregation will be gathering at Aldersgate the first week in May for a dinner meeting. At that time they expect to launch a campaign for funds to erect a new church building.

Aldersgate had a well-organized WSCS when I arrived, but the men were not organized. Some were skeptical when a Methodist Men's organization was proposed, because such organizations had failed in the past. Nevertheless, I suggested that we try it again, and the result has been most gratifying. Now men are very evident in the life of Aldersgate Church. Along with the WSCS, they feel that they have a responsibility for promoting the work of this church.

One of the first acts of the Commission on Membership and Evangelism was the organization of a Fellowship of

Evangelism. Through it laymen began winning decisions for Christ and the Church. Consequently, when the United Evangelistic Mission was announced for last fall in the Minnesota Conference, Aldersgate was ready for it.

WSCS Census

Last summer, members of the WSCS made a census in approximately 2,000 homes. This provided a sizeable prospect list for our visitors. We realized that since St. Louis Park was so close to Minneapolis, many Methodists living here belonged to other churches in the city. We were not interested in disturbing their relationship with these churches if they were active there. But we were interested in reaching people who were not then active in any church. The results have been most heartening.

So far this present Conference year we have received 170 new members. Eighty-one are transfers from other Methodist churches. Many of these had been inactive for some time. Forty-three came from other denominations, and 46 were received on confession of faith. My confirmation class of young people, received on Pentecost Sunday, June 1, numbered 13. Ten to 20 teams participate regularly in the visitation program. Fellowship friends are assigned to each new member received into the church.

Church attendance has more than doubled during the past year. Much of this can be attributed to a beautiful new church building in a prominent location. People know where this church is and they are advertising it. Many new names are secured each Sunday through the use of attendance registration cards. Our old church building was crowded with an attendance of about 150. Our average attendance is now well over 300. On Passion Sunday we had 367 and on Palm Sunday we had 431 present. On Easter Sunday we had two identical services at 9:00 and 11:00, with a total attendance of 780. This may not seem to be significant until we note that on Easter Sunday a year ago we thought we had a wonderful crowd in two such services in the old church building. The total that morning was 289.

Likewise, our Sunday school has more than doubled in attendance, so that it has become necessary to divide it into two sections in order to accommodate those who come.

At present new organizations are being formed to meet the needs of our expanding membership. We want everyone to find a place where he can be active. New choirs are being planned. A new Cub Pack has been organized and chartered. A Couples Club has also been organized.

A Great Blessing

We have had a great blessing here in St. Louis Park. When it seemed as if we could not build because of lack of resources to cover our needs, Mr. Harlow Lundquist quietly went from one man to another at a church picnic and sold them on an unusual idea. He asked one after another if they had enough faith in this church to lend it $1,000 for three years, at no interest. Now there are many who think of the church as a bad risk. A representative of a loan company had so informed us not long before. Yet that day more than 16 families agreed to Mr. Lundquist's plan. Some had to borrow money themselves to do it, but they loved the Lord and felt a new church building was necessary. These loans are being paid back even though the three-year period has not yet passed.

In 1947 the membership was pledging approximately $3,500. At the last meeting of the official board the chairman of the Commission on Business Administration, Mr. Chester Franzell, reported pledges of over $35,000 for the current year. Fifteen thousand dollars of this will be used to reduce the indebtedness on the church property and the balance will go for current expenses and benevolences.

So many times we complain that we are so busy making the wheels go around that we do not have time for spiritual matters. I know what is meant by this, for I have gone through it. But I have found that laymen are anxious to relieve their pastor of many of these details if he will give them a chance. Then he will have more time to do real pastoral work, to read and study, and thus to prepare himself better to minister to the needs of people everywhere.

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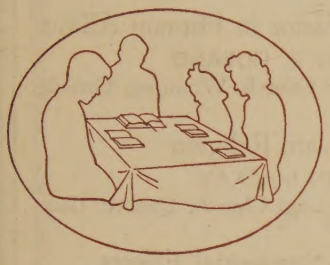

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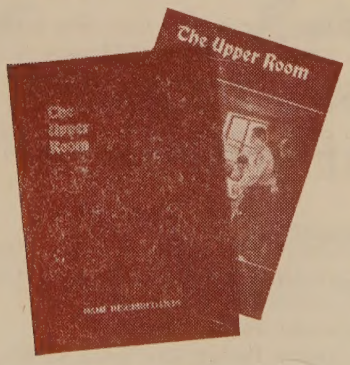

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J. MANNING POTTS, EDITOR

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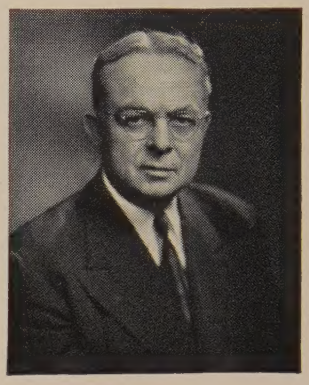

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